

THE
JAPAN
CHRISTIAN
YEAR BOOK

1936

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FOREWORD

This thirty-fourth issue of the annual publication of the Federation of Christian Missions in Japan is presented to the public with the modest hope that it may take a worthy place in the long series of efforts to record the most significant events of the years as they have come and gone, and especially as they have concerned the Christian Movement. The times through which Japan is now passing are indeed important. And what they may mean for the future, who can tell? In any case, the Editors hope that an honest effort to set forth present trends and current situations may help to spread abroad knowledge which in turn may aid in the development of a Christian civilization.

Gratitude is due to all those who have had a share in the making of this book, especially to those who are not directly related to the Federation of Christian Missions. The drudgery which certain portions of the book demands of those who are kind enough to consent to undertake such labors, is understood only by those who have had the experience. But work well done has its own incorruptible reward.

That the book is not all that it should be, and that it has many shortcomings is well known to the Editor. Therefore, gentle reader, let us seek together a more adequate Year Book and a more Christian Japan.

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PART I

JAPAN TO-DAY

PART I

JAPAN TO-DAY

Chapter I

A SOCIAL AND POLITICAL SURVEY,—1935

The Editor

As is customary in Japan, the new year of 1935 was auspiciously opened with greetings from high officials. And while such formal expressions are commonly floridly grandiloquent, sharing in the festive gayety of the season, yet they indicate the temper of the times and reveal interesting aspects of Japanese psychology. "Conditions have been favorable for Japan," said Premier Okada. "Her national power has steadily increased. Because of our expansion, difficult situations have arisen at home and abroad. There is nothing strange in these difficulties. An expanding country must take troubles in its stride, and must always consider itself as facing a critical period. . . . There is a mountain of problems, political, economic, and social, in domestic affairs and foreign relations. But we face that mountain courageously, and will climb and cross it. The course we are to pursue as a nation was fixed 3,000 years ago, and it has undergone no change in the interval. The task before us is to unite, taking to heart the great teachings of our unbroken line of sovereigns, and

With the advent of the first anniversary of the Cabinet, July 8, it was rather grudgingly recognized that the Okada group had gained somewhat in strength during the year; and while it had not been able to give much reality to its promises previously made, yet it had at least been able to maintain a moderately smooth and successful government. In May the Premier organized a National Policy Investigation Council, which was to be a semi-permanent institution not sharing the fate of cabinets. It was expected to formulate immutable national policies that would survive all changes of cabinet. The organization was to be a purely advisory body without any authority of its own, to give advice on important matters of State when asked by the Premier. Actually, however, this Council seems to have come to nothing, and as 1936 was to show, really disappeared with the Okada cabinet. At the time, however, it gave strength to the Okada cabinet by lining up representative and influential interests with the government.

In the international realm, the Okada cabinet directed during its first year the participation of Japan in the preliminary naval conversations at London, abrogation of the Washington naval treaty, and the transfer to Manchukuo by the Soviet Union of the Chinese Eastern Railway. Of course, the Okada Cabinet itself can hardly be held responsible for the fact that these events took place.

One of the chief sources of strength in the Cabinet was the presence of Mr. Takahashi, one of the ablest financiers Japan has ever had. But as 1936 was to show, the fight he was carrying was

to be a losing one. The wild horses which the cabinet was riding were eventually to succeed in throwing their mounts. This in itself is evidence that the Cabinet was in favor with the statesmen surrounding the Throne and together with them was trying to hold the military in check, and also that the cabinet rapprochement with the Minseito was feared as a step towards the rehabilitation of party government.

It is well to recall that on the 22nd of December, 1935, there was observed the fiftieth anniversary of the introduction of cabinet government in Japan.

The Political Parties and the Diet

The most conspicuous fact in government in Japan today is the ineffectiveness of the political parties. The last general election took place four years ago. And throughout this time there has been no parliamentary basis of government. The Saito and the Okada Cabinets, though described as abnormal, are super-party or national governments, and it is now beginning to look as if the powers that be are intent on making this type of government normal. For various reasons the political parties and their parliamentary basis have been discredited, and it must be admitted that in spite of the fact that Japan is a constitutional government committed to the party system, there is strong opposition to this form of administration and a determined effort in some quarters to keep the political parties discredited and to prevent them from becoming of any dominant importance in the affairs of state. The army and the

political parties are really rivals, and since the time of the Manchurian incident there is no doubt but that the military has the power, and for a considerable time to come, can force the parties into a position of impotence, and cause the establishment of national governments.

In the meantime, the parties play a sparring game as best they can. And although the political situation has been called stagnant, yet there have been taking place certain interesting realignments. For some two years there had been nominal cooperation between the Seiyukai and the Minseito, the two leading parties. The cooperation, however, was not really sincere, and had little purpose other than to strengthen the parties as against the government. And when the attitudes of the parties towards the Cabinet came to diverge, the Seiyukai growing more hostile, and the Minseito becoming more sympathetic, the cooperation between the two came to an end. This relationship was terminated in May.

Since the induction of the Okada Cabinet the Seiyukai had lost seven of its most influential members: Finance Minister Takahashi, Communications Minister Takejiro Tokonami, Railway Minister Shinya Uchida, Agricultural Minister T. Yamazaki, Mr. Mochizuki, Dr. Mizuno, and Mr. Kiyoshi Akita. These were all expelled from the party because they defied its wishes and joined either the Cabinet or the Council organized by the Premier. Furthermore, the party has been divided within itself. One faction, led by Dr. Kisaburo Suzuki, the party president, and Mr. Fusanosuke Kuhara advocates relentless opposition to the Okada government. A section faction has been

more friendly towards the expelled group than towards those directing the party politics. And yet a third group, led by Mr. Keisuke Mochizuki, while dissatisfied with the present leadership of the party, was unwilling to make a disturbance within the party and preferred to watch the situation calmly.

For some time the Minseito party had been in partial support of the cabinet, and with the assumption of its presidency by Chuji Machida, Commerce Minister, it became essentially a government party. This mutual rapprochement of Premier Okada and the Cabinet with the Minseito indicated the desire of the Premier to seek cordial cooperation with the political parties, and suggests that the Premiers at least have been sincere in wishing for party government. As a result of this alignment, it was prophesied in January that the national government was now discarding its super-party attitude, and that the Minseito, if its numbers could be increased by the addition of the disgruntled members of the Kokumin Dōmei, might hope to become the majority party at the next general election. And it appears probable that the party sympathies of Premier Okada was one of the causes of the fascist outbursts against the Cabinet to take place in 1936.

The third party, the Kokumin Dōmei, led by Mr. Kenzo Adachi, was also divided against itself. One group openly advocated merger with the Minseito, while another group was committed to the formation of a new party. But all talk of a new party's being organized came to naught. The variety of dissenters from the older parties found no common basis of union, nor did anyone dis-

cover a platform which was of sufficient importance to induce an adequate following.

The strange situation of political parties in Japan has been well interpreted by Dr. Washio: "The parliamentary practice in this country is upside down, the reversal of such practice in other countries. The power of government is not obtained as the result of elections, but a majority in election is obtained as the result of having the power of government. The dispenser of government power is the Genrō and the influences surrounding him. The minority party of non-party influence is appointed to government power by the recommendation of the Genrō and becomes the majority party or comes to obtain majority support in the succeeding election. Almost an invariable rule of elections has been that the government party wins."* And a frank statement of the present situation, as well as of a deep desire for the maintenance of parliamentary politics, appeared in the editorial column of the *Kokumin Shimbun* of August 3: "Political parties have been made an object of public hatred since the May 15th incident. Nationalism has carried everything before it and the political parties have fallen into the background. The military has been predominant in Japan since the May 15 incident. When parliamentary politics asserted themselves, the military remained under pressure of partymen for a long time. Reduction of divisions had to be enforced against the will of the army. In reaction to the long depression, the army has lifted its head again taking advantage of the May 15th in-

* The Japan Advertiser, August 6, 1935.

cident. However, there is one strong factor in the mind of the Japanese people which cannot be removed. In spite of their lack of confidence in parliamentary politics, they still adhere to parliamentary government."

The 67th session of the Diet was held between December 26 and March 26. At an extraordinary session, November 27-December 10, 1934, the Seiyukai had hurled its "bomb-shell" motion asking for ¥180,000,000 for relief of the Tohoku and the typhoon-stricken districts. Premier Okada stalled off dissolution by a vague promise of ¥15,000,000, and the Seiyukai attack was only partially successful. Yet little was actually accomplished. As the *Hochi Shimbun* remarked, "The Diet has become more of an institution for the exposure of irregularities than a legislative organ."* Of many bills proposed, only few were passed. All the important political measures introduced by the Cabinet, including those having to do with rice, silk, iron and steel, the Kamchatka fisheries, peace preservation and punishment of reactionaries, were shelved. The opposition of the Seiyukai was in part responsible for the stalemate. The three months of the session were largely spent in discussion of violation of personal rights by the judiciary, of the so-called scandal according to which Minister Tokonami was accused of having received 500,000 yuan from Chang Hsueh-liang some years ago, and of the Minobe theory. The parties were rather generally discredited in the Diet session, and party government seemed to have become even more remote. According to Dr. Washio's able account, the Diet session revealed

* Editorial, March 1, 1935.

that (1) the military expenditure for the future is not going to be reduced. In last year's session of the Diet a gradual reduction of army expenditure was at least demanded by the political parties and promised by the army, though indefinitely. In the present session, however, the War and Navy Ministers stated that both army and navy expenditures are going to increase in the future. The army does not anticipate reduction in Manchurian expenditure, armament improvement is still far from complete, and the navy has a third supplementary building program. (2) The problem of rural relief will continue to be neglected. The Seiyukai program was not seriously meant. And even if the funds demanded had been appropriated they would not benefit the average small farmer and tenant. They would merely promote improvement works, from which the average farmer would not even get the wage of a coolie. (3) The issue of controlled economy versus the old *laissez faire*, particularly as it relates to rural relief, has led to a sharp difference of interests regardless of party cleavage in and outside of the Diet. Both the rice control and cocoon control bills introduced by the Cabinet were intended to encourage cooperative marketing by farmers. But both bills were shelved. And for this the urban interests were responsible. (4) The denunciation of Dr. Minobe's functional theory of the Emperor by the Diet itself amounted to the self-limitation by the political parties of their own power. "Political democracy," writes Washio, "has been discredited by the denunciation of the Minobe theory. His theory was the product of an age when party government was flourishing. It is

ironical that the parties themselves chose to represent this reactionary sign of the times. The parties thereby renounced the power to which they might have aspired and were thought to be aspiring before the Manchurian incident. Last year's session of the Diet began at least with a defense of parliamentarianism by Mr. Tokonami representing the Seiyukai and seconded by Mr. Machida representing the Minseito, but the session just closed ended with such self-renunciation of parliamentary power.”*

And yet there is no need here or elsewhere for pessimism to have the last word. The *Tokyo Nichi Nichi* editorial of April 10 showed insight in saying that perhaps the only important achievement of the Diet session was the demonstration of the fact that still no major national move can be undertaken in Japan without approval of the Imperial Diet. “In other words the session served to show that the parties lacked importance but constitutional government and party politics continue to be supreme.”

At the end of the 67th session of the Diet, the parties were represented as follows:

Seiyukai	260 seats
Minseito	118
Kokumin Domei	30
Proletarians and others	25
Independent	3

The Army in Politics

The struggle of the army to maintain itself dominant in the affairs of government continues

* The Japan Advertiser, April 6, 1935.

unabated,—or perhaps it would be more accurate to say certain aggressive groups in the army. For the army is not a unity. “The public seems to be working under the belief that all army leaders maintain a very vigorous policy. This is wrong. The army leaders include radical, relatively liberal, conservative and progressive elements. However, they are all strong, as far as Japan’s external policy is concerned, but differ on internal policy. Why does the Army lead Japan at present? It is because Japan’s important national policies are working on the axle of Manchukuo. It is the Army that created Manchukuo as it is. As regards internal policy, the army leaders are always disputing among themselves.”*

For purposes of instructing the public in army ideals, the military has resorted to pamphleteering. Two important pamphlets were published in 1935, the first on February 26, on the first anniversary of which, in 1936, the most significant outburst of violence on the part of the “young officers” was to take place in Tokyo. The army is severe in rejecting all western or democratic ideology as incompatible with the institutions of Japan, and the February 26 pamphlet was especially concerned with “spiritual” education of the people. The Japanese people, it pointed out, have lived in peace and maintained their original nature since time immemorial. The Japanese nation retains the natural and unspoiled virtues of the human being, which it has elevated to a very high degree of refinement. The national virtues cannot be compared with the morality of those nations given to fighting among themselves on the

* The Nagoya Shinaichi, Editorial, August 3, 1935.

continents, and whose souls have been tyrannized and deformed. The morality of these nations is composed of individualism, egotism, and materialism. The Japanese sense of "self" is not the "ego." The "self" is to them a member of the State, of which the Emperor is the nucleus. It goes back to the ancestors and descends to the generations to come. In other words, "self" is inseparable from the State. From this conception spring filial piety and loyalty to the Emperor. It also gives Japanese their ideas of life and the world. If it could be extended to all human beings their eventual welfare would be assured. It is the army which in season and out of season insists upon the idea of "national morals," maintaining the uniqueness of Japan and its institutions, and strenuously denying that foreign conceptions of the state can have any significance for Japan. Especially is the army concerned to prevent the breakdown of the most intense form of what might be called a pre-rational unity of loyalty. The idea of individualism in any form is therefore bitterly resisted as egotism or selfishness.

On the fourth of September, a second pamphlet was distributed to the number of 100,000 copies. It was concerned with the international situation, and with the justification of Japan's present activities in relation thereto. The pamphlet contained an important statement of the modern situation as it is widely understood by the majority in Japan, and its contents therefore deserve to be stated and given careful consideration. According to a summarized account, the pamphlet said:—

"International relations in the past have been, in brief, marked by the merciless law of the sur-

vival of the fittest and the struggle for existence and by endless conflicts among self-interested states. This circumstance has naturally given rise to such chaotic conditions as are now being witnessed, the weak or the dissatisfied trying to break the existing state of affairs and to open brighter prospects for themselves.

"From this it may be surmised that no peace can be brought about upon the earth by the establishment of a hundred Leagues of Nations or the conclusion of a thousand non-aggression pacts, as long as this injustice or irrationality among nations, the fundamental cause of international disputes, remains unredressed. Rational distribution of territories, natural resources and population, restraint of passion for power in strong states, this should be the keynote of international peace. The human race is now confronted with an extensive deadlock which has resulted from the cultivation of free competition in the past.

"Now, what is the position of Japan at this moment and what is the situation in the Far East? The population of Japan ranks 170 per square kilometer in density. The scarcity of important products compels Japanese to import the greater part of their daily necessities, iron, oil, cotton, wool, etc., though they may get their food in their own dominion. If this situation continues, the Japanese nation will be exposed to starvation. Hence the only way open to the Japanese is emigration, which might solve the population question to some extent, and the encouragement of industry and commerce, which might supplement the paucity of natural resources. Now Japanese emigration has been more or less shut out in America,

Australia, Canada, and Brazil, while Japanese goods are being checked in their advance by the imposition of high tariffs or import quotas. On the other hand, the Asiatic continent, which nurtures half the population of the world, has become the prey of the powers in their contest for the acquisition of territories, so that all Asia except Japan, China, and Siam have been turned into colonies of the European and American states, and the only Asiatic state which is playing a leading role is Japan. Asia is the life-line for the Asiatic race but possesses only secondary importance for the European race.

“The birth of Manchukuo and Japan-Manchukuo cooperation has a deep significance in correcting the world policy of the Powers and as a foundation stone for the realization of moral peace which aims at universal prosperity. It may also give the power of self-regeneration to the Far East and signify a step forward for the materialization of the lofty ideal just referred to. Some westerners resident in the Far East are afraid that the influence of the white man might be expelled from the Far East by Japan, and say that England and America must cooperate to resist Japan’s advance. But all the people of the earth are brothers. They should love and assist one another. Ugly ambitions of hegemony should be eschewed so that a paradise of justice and virtue may be realized on earth.”

These pamphlets both indicate the army sense of responsibility for guiding the mind and the policies of the nation. From time to time however, there bursts into overt expression the smouldering opposition to army control. In its editorial

column of August 3, the *Nagoya Shinaichi* frankly stated: "For a long time the Army has been made a subject of public criticisms because of reckless political activities resorted to by some officers. . . Since the Manchurian incident, the army has been in the saddle and really exercises a guiding influence on politics. Almost all important national policies at present are formulated by the Army. The Government blindly follows the Army. No important policy of the Government is allowed to be practised without the understanding of the Army. The Army is also led by a few influential persons. This arbitrary attitude of the Army has placed it in a false position in the public eye. If the popular discontent with the Army lasts, a serious situation will develop eventually. Even though the Army continues in power for years to come, the people will not respect it."

An even more vigorous outburst appeared in the *Fukuoka Nichi Nichi* of January 11, 1936: "The glory of the military continues to dominate Japanese politics. It cannot be denied that the voice of the military has carried much weight in matters of great national importance since the Manchurian and the May 15th incidents. The Manchurian incident had the appearance of happening suddenly, but it had far-reaching political, economic, and international significance. Historically it rounded off the Sino-Japanese and Russo-Japanese wars. Socially, it marked a new epoch in politics and economy in Japan. The statesmen had little to do with the incident; it was the outcome of moves by the military. As the statesmen were ignored in what happened, the military were placed in a position to meddle in every subsequent

State affair of importance. . . . Following the Manchurian incident, Japan withdrew from the League of Nations and demanded naval equality, showing that national leaders were being led by the military and unable to show their courage and take the helm. They thus lost their political background. It is only natural, therefore, that the public believes mistakenly that the military are the controlling element. The military may dominate the nation for a time, but their influence is certain to sink rapidly unless they cooperate with the statesmen in accordance with the will of the Emperor Meiji. In this connection we urge the restoration of freer speech."

It is further clear that there exists a deep cleavage between the statesmen that surround the Throne and the more radical group within the Army. Such leaders as Saito, Makino, Takahashi, and Prince Saionji are more sympathetic with the constitutionalism of the Meiji Period than is the case with many of those influential in army circles. It has been revealed that those responsible for the May 15th (1932) incident were intent on accomplishing certain radical reforms in government, such as the abolition of the political parties and the Diet system, state ownership of land, etc. The attempt was to establish an "Imperial Way" form of government, a sort of utopia such as was believed to exist before the establishment of the constitution. In reply, apologists for the constitution urged that while in form the constitution did not exist before 1889, when it was promulgated, yet the spirit of a constitutional regime has existed since the founding of the Empire. "The Empire regime of Japan in ancient times was not like that

of the despotic rule witnessed in Europe of the medieval age, but was based on the support of the people. The Imperial Constitution, therefore, is the reflection of this spirit that has existed since the founding of the Empire. Viewed in this light, the change of this Constitutional regime means the overthrow of the Emperor regime. Such an idea is absolutely unpardonable. To change our expression, the Constitution reveals the general principle of the Emperor regime and codified letter of the Imperial Way. The Imperial Diet is an organization of the people to support the Emperor regime. To make the function of the Diet perfect means to glorify the Imperial Way all the more. The theory to the effect that the Imperial Way exists outside the provisions of the Constitution is a terrible idea that destroys the glory of Japan's national construction."*

To what extent the army leaders share these radical anticonstitutional ideas is not clear, but it is safe to say that it is the army which is the chief foe of the development of parliamentary politics in Japan today. "A Retired Naval Officer" is frank to say that the political party system "has proved itself alien in both theory and practice to the policy of Japan."**

The Minobe Incident

One of the most important political events of the year, and one of the most difficult to handle was the famous Minobe Incident. Dr. Tatsukichi Minobe is professor-emeritus of Tokyo Imperial

* The Osaka Asahi, Editorial, September 18, 1935.

** Contemporary Japan, December, 1935, p. 341.

University, and was a member of the House of Peers under Imperial appointment in recognition of his legal scholarship. For thirty years he had been giving lectures on the constitution of Japan, and had published his interpretation of it in well-known writings. Dr. Minobe's theory is called the "organ-theory," according to which the status of the Emperor under the Constitution is described in legal terms as the head of a juridical person. For some thirty years this theory has been under debate in Japan, so that in itself the idea is not new. And during the time when Professor Minobe was lecturing, and even when he was appointed a member of the House of Peers it was well understood how he interpreted the constitution in reference to the status of the Emperor. His theory had not in any sense been taught *sub rosa*. And that it should have been challenged now indicates simply the temper of the times.

On February 18 Baron T. Kikuchi attacked the Minobe theory in the House of Peers, thus opening a dispute which did not come to a settlement in 1935, and which indeed in certain of its aspects is insoluble. The "organ-theory" became a stick with which to beat all western or "secular" conceptions of government. It was rightly observed that there are but two types of governmental theory: democracy and theocracy. And it was at this point that the discussion raged. Dr. Minobe was described as guilty of *lese majeste*, as a mutineer, a rebel, a bandit scholar. The Great Japan Patriotic Federation in session at Gifu in March said: "Alas! where is the fundamental spirit of the Empire? The Japanese Empire,

pure without parallel of all the world's countries, has been spoiled by this ignoble scholar. It is time for Japan to do away with such an undesirable person."

It was pointed out by the military that the fundamental basis of the Minobe theory of the State is individualism. To suggest that the State is a legal person, and the Emperor something like the 'managing director' leads to the conclusion that sovereign rights rest with the people. This theory would be acceptable to those educated in liberalism and individualism, but would be ruinous to the national structure of Japan. The Japanese state is an extension of the family, and the question of relationship of rights and obligations between Sovereign and people does not exist. It should therefore be made clear that the Diet is only an organ to assist the Emperor; it is not an organ coordinate with the supreme command or one to contend with it. The Emperor and the State form "one perfect body." The foreign idea of sovereign rights belonging to the State alone is alien to Japan. When on March 13, Mr. Teijiro Yamamoto, of the Seiyukai, attacked the theory from the floor of the Diet, he said it made him shudder to think that such a theory had been given circulation among the colonies of Japan.

In a pamphlet, Mr. Ryohei Uchida, president of the Black Dragon Society, stated: "Dr. Minobe looks at it from the democratic standpoint of Europe and America. . . Japan was not founded, it was created by Ame no Minakanushi no Mikoto, who handed to his direct descendants the rights of sovereignty. The Emperor is of a line unbroken for ages eternal. The Emperor is the nation, and

therefore His Majesty's sovereign rights are absolutely limitless, sacred and inviolable. To interpret the status of the Emperor of Japan in a legal way is wrong, for the Emperor is a deified character above all laws. . . . The Constitution is a code for the guidance of subjects in serving the Emperor and not a definition or regulation of the Emperor's powers."* And it would appear that all that remained to be said was the statement of a retired naval officer to the effect that "The Emperor is the personal incarnation of Divinity and therefore free from all evils and errors, representing all that is good and perfect."**

In relation to the dispute Premier Okada found himself in a very difficult situation, for his attitude showed that he was sympathetic with Dr. Minobe and did not wish to push the case. The Minobe theory, moreover, had sympathizers in high circles. Baron Ikki's connection with the theory had had a long history. Years ago when the theory came up for discussion in the Privy Council, Prince Yamagata and Count Ito asked the government to dismiss Minobe from the University. The dismissal did not materialize, however, because of the intervention of Marquis Okuma and Baron Ikki. Baron Ikki had himself supported the theory while lecturing at the University. Baron Kikuchi of course was aware of these facts, and therefore catechised the members of the Cabinet requesting a frank statement of attitude. Premier Okada hedged. "Personally I do not understand the theory thoroughly," he said to the lower house. "I do not believe, however, that Dr. Minobe's

* The Japan Advertiser, April 1, 1935.

** Contemporary Japan, December 1935, p. 341.

theory has ever caused people to err in their conception of the status of the nation, or to have made anyone less loyal to the Throne." And again more frankly, "Dr. Minobe's idea of the fundamental principle of the Empire is right, and I agree with it in general. There are, however, some questionable expressions in his explanation of the status of the Emperor under the Constitution." To Baron Kikuchi, the Premier replied that the fundamental character of the Empire was a subject so sacred that he did not think it proper to argue about it. Admiral Mineo Osumi, Navy Minister replied with fine and full orthodoxy: "I believe in the nationality of the Empire which shines like the sun and moon, unequalled in the world."

The most interesting attempt to combine the sacred and secular points of view was that which appeared in the *Fukuoka Nichi Nichi* editorial of March 8: "Dr. Minobe's legal interpretation of the Emperor as the head of the State may be correct, but there is some impropriety in the words used by him to explain it in his book and in his speech in the Diet. The Japanese people have been very careful in discussing the status of the Emperor. Chikafusa Kitabatake, a loyal noble of some 600 years ago, wrote that 'the status of the Emperor is so exalted that it is near to God.' Extreme respect has been and should be paid to the Emperor by the whole nation. The Emperor is the center of our respect and worship. Westerners often think that there is something mystic in the views of the Japanese people about their sacred Sovereign. Article III of the Constitution states that 'the Emperor is sacred

and inviolable.' Dr. Minobe would have it read: 'The Emperor exercises all the rights of the State as the highest organ.' This may be legally correct, but it does not meet the requirements of the people or please them. Their feelings are outraged by the expression. Were one to say that 'cherry blossoms are organs for reproduction' to someone who is admiring their beauty, his pleasure would be spoiled. Dr. Minobe's expression is akin to this."

Although, as we have seen, Dr. Minobe had friends, yet the *Hokkai Times* of April 17, in an editorial advocating freedom of speech, complained that nobody in Japan had yet come forward to defend him. "Dr. Minobe during his university career of the thirty years has taught a great many students in his theory. Scores of thousands of men must have read his commentaries on the constitution. There must be a great number of men who support his theory. Yet, so far, not a single Japanese has had the courage to come forward and defend Dr. Minobe in his isolation at the risk of personal peril from armed extremists and so-called militant 'patriots.' It is clearly indicated that the Japanese people are losing their regard for freedom of speech as an essential ideal, or otherwise individuals of the nation have lost the courage credited to them once by tradition and history."

There were two problems which arose out of the discussion, one how to deal with Dr. Minobe, and the other how to clarify the national polity. Prosecution of Dr. Minobe was urged by various groups. Tolerance of the professor was urged by the *Tokyo Asahi* and the *Fukuoka Nichi Nichi*.

Minobe agreed to withdraw "voluntarily" the offensive writings, at the same time refusing to recant. In April his three books were suppressed. And officials decided therefore not to take action against him. However various groups kept pushing for prosecution, and as a result of much manoeuvring, it was finally decided only in September that he would not be indicted. He resigned his lectureships in three universities "of his own free will," and his seat in the House of Peers. Repeated pressure was brought to secure his recantation, but without success. The Cabinet was criticised as apathetic, and from it was demanded a statement clarifying the national polity. This appeared on August 4, as follows: "The national polity of our nation was elucidated in the command given to the Imperial Grandson sent to earth by the Sun Goddess Amaterasu-O-Mikami, that the land shall be reigned over and governed by an unbroken line of Emperors for ages eternal. . . . Thus it is clear that the sovereignty absolutely lies in the Emperor. If there are theories which state that the sovereignty does not belong to the Emperor, and that the Emperor is to be regarded as an organ for the purpose of exercising this power, they are absolutely counter to the basic principle of the national structure."* The statement would seem to be sufficiently clear, but it evidently intends to shield Dr. Minobe, and was regarded as insincere by the army. And there is no doubt but that this dispute was a responsible element in creating the background out of which the Tokyo revolt of 1936 was to arise. In September, some 30 reactionaries met to dis-

* Japan Advertiser, August 4, 1935.

cuss the situation and agreed that Premier Okada was "ready for the spears of righteousness." They were not quite ready to adopt the point of view of some mediators that "the conception of the Japanese nation on its polity will never be affected by a mere academic theory."

Right and Left

According to all appearances, the rights had it in 1935. In May, the well-known publicist, Mr. Washio, summarized the situation as follows: "Since the Manchurian incident it has been evident that liberalism in this country has been in retreat. Party government has been suspended since the tragic end of the Inukai Cabinet. In business, against the old capitalist laissez faire there has been a growing advocacy of State controlled economy. Half encouraged by the State and half spontaneously in the spirit of self-help, the cooperative movement has grown among the farmers and there has developed a conflict of interests with urban business influences. In the realm of ideas a Fascist vogue spread early in the days of the Manchurian affair, later superseded by the more indigenous voice of Nipponism. The unchallenged denunciation of Dr. Minobe's functional theory definitely marked the retreat of liberalism.

"The decline of liberalism is a world tendency but its manifestation in this country has been made particularly vivid by the reassertion of the military influence in the wake of the Manchurian incident, on the one hand, and on the other, by the universal dispute of the political parties which even confirmed liberalists in principle will not dis-

pute. In three years the parties have done nothing to rehabilitate themselves. The internal division of the Seiyukai has been the most glaring illustration of its condemning itself. The party cooperation movement, in which neither party has ever acted in sincerity is now definitely abandoned by the Minseito, which is in a position of profiting by the impending split of the rival party.

"So far the retreat of liberalism has been definite and obvious. The confirmed liberals in principle can do nothing but groan and look vaguely at the passing of the reactionary waves which they feel helpless to control. . . . The retreat of liberalism is definite and irrevocable for some years at least, but at the same time a further advance of reactionary influence is not to be looked for, barring the occurrence of some catastrophe."*

Likewise the *Hokkai Times* of May 13 commented editorially, "Conservatism and reaction are supreme in Japan today, and the trend is away from individualism to nationalism, from freedom to interference, from civilian to military notions and from worship of foreign countries to worship of Japan itself." And the end of the year, the *Nagoya Shinaichi* made its own protest: "In no other age has Japanism been more emphasized than at present. Throughout the country, nationalism is supreme. Its outstanding characteristic is that it tends more toward materialism than toward spiritual qualities. The true spirit of Japan respects such spiritual matters as philanthropy, sympathy for the weak and generosity toward those who do not resist. The present nation-

* The Japan Advertiser, May 22, 1935.

alism appears to be different from that of the past and contrary to the inner traits of the people. It has no bright side. In the vigorous nationalistic propaganda, the people have the impression that pressure is being brought to bear on them. Why is this? The answer is that the activities of the people are being restricted. In the strict sense, the so-called Japanese Principle means propagation in the world of the true aspects of righteous Japan, not the taking of territories and markets belonging to others. Japan must reconsider the situation and remedy the present form of its nationalism.”*

One of the commonest official justifications of Japanese activity on the continent of Asia is the statement that Japan is protecting the capitalistic world against Communism. The following statement is typical: “Japan’s current attitude toward the independence of North China is nothing but righteous, since it is based exclusively on an unselfish consideration for the welfare of the Chinese populace. It is world knowledge that the people of the five northern provinces are in need of protection from the growing Communist menace.”** The local authorities are likewise zealous to eradicate the communist idea root and branch from the Empire. The difficulty of its accomplishment is enormously increased by that fact that there are close points of contact between fascism, which has a powerful following in the army, and communism, which is espoused, one judges, by only small groups. In their economic ideals, fascism and communism re-

* The Japan Advertiser, November 29, 1935.

** The Osaka Asahi, November 30, 1935.

present two extremes which almost meet. Both are opposed to the concentration of wealth in the hands of the merchant and industrial class. The farmers constitute the backbone of the Japanese army: therefore the dominance of the farm point of view in the army, and the tragic economic plight of farmers, tends to drive the military away from the industrialists and into the bosom of the left-wing groups, economically. The result is that industrialists may hurl the "red" epithet at the fascists, although of course the army would violently disavow any espousal of features of Russian Communism other than its opposition to *laissez faire* capitalist economy.

It was reported in July that a cadet in a regiment of the Imperial Bodyguard Division was discovered to be spreading communist doctrines among the soldiers. But the details of what goes on in the army are almost impossible of knowing. Such facts are not permitted to be published. Politically, however, whatever radicalism exists in the army is along the fascist trend rather than the communist. Press bans also prevent one from knowing the situation among civilians. On March 2, a censorship order (in force since September of 1934) was lifted revealing a previous arrest of 48 communist suspects, chiefly students, in Sendai and Miyagi-ken, eight of whom were women. And on August 6 the lifting of another police ban (in force since April 2) made known the arrest of 61 reds in Kwansai in the spring and early summer. To indicate the length to which the police bans may be extended, it may be mentioned that on August 24 there was removed a press ban imposed October

24, 1933, concerning a Korean roundup in which 170 reds were arrested, and in which the reconstruction of the Korean Communist movement was again thought to be smashed. In November of 1935 there were arrested in Tokyo and Osaka 88 supposed members of the Japan Anarchistic Communist Party, thought to have originated in 1933, and reported to have the following platform: emancipation from the power of the government; formation of autonomous communes; abolition of the system of private ownership; communal ownership of land and the means of production; abolition of the wage system; management of production by workers and farmers; public ownership of educational and cultural facilities; abolition of artificial national frontiers.

One of the strangest events of 1935 had to do with the suppression in December of Omotokyo, a semi-religious foundation. This mysterious cult is reported to have a membership of about 400,000 believers, scattered throughout Japan, Korea, Manchukuo, and China. Its doctrines have been condemned as running counter to the national policy, and its leaders were jailed for lese majeste. The "Grand Master" of the cult, Mr. Onisaburo Deguchi, had been previously arrested, in 1921, for the same reason. The chief temple of the cult is at Ayabe, Kyoto Prefecture. Omotokyo represents a strange blend of religion and economic theory, a sort of mystical internationale which is yet opposed to internationalism, of a sort which could only originate in Japan. The cult was founded in 1902 by a woman, one Nao Deguchi, who wrote down her teachings in a trance in the dark, according to the faith of the believers.

These form the scripture of the society. "Omoto" means "the great basis" or "foundation" of the universe. The teachings are that complete harmony among men must be the condition for attaining peace and happiness. This world union should be brought about by spiritual means and not by political or military. Therefore all earnest believers in Christ, Buddha and God the Father should gather together under the holy banner of peace. To this end the Grand Master proposes a new world organization believing in God, the Heavenly Truth, the Common Way of heaven and earth. In recent years, it is said, the sect has taken on an extremely fascist tinge, spreading the gospel of "enhancement of the unparalleled policy of Japan, thereby consolidating the Imperial Way economy and the Imperial Way foreign policy." It is said also to disavow private property, and thus to be tinged with communism. The desire is to restore a primitive State such as is believed to have existed in the dim past in primitive ages. It has therefore engaged in encouragement of plots to destroy important statesmen near the Throne, and also to combat internationalism. The exact nature of the lese majeste charge has not been revealed, but it appears to have to do with the belief that all secular rulers should be guided by one Ushitora-no-Konjin, the god of the universe. Ten truck loads of documentary evidence have been confiscated by the police in raids on the headquarters of the cult, and there should be no difficulty in securing a conviction.

Perhaps the chief significance of Omotokyo is that it represents but one bizarre expression of the Japanese inability to be satisfied with a

national religion, and an attempt to combine the local with the universal.

How the Wind Blows

The reconstruction of the Higashi Hongan Temple in Asakusa, destroyed more than ten years ago, has begun. It will be constructed after the model of the Amida-do, a famous temple in Kyoto, and will be the first typical Buddhist temple of great size done in iron and concrete. The cost will be more than ¥1,000,000. — An image dedicated to Kwannon, the Goddess of Mercy, for the spirits of the 13,000 cats and 22,000 dogs whose skins are used annually in the manufacture of samisen, was dedicated December 14 at the Ekoin temple in Ryogoku. Some 5,000 musicians, geisha and others who use the samisen raised the fund of ¥3,000. — Three thousand Buddhist priests representing thirteen sects gathered at the Hongan Temple in Tsukiji, November 4, to open the sixth national congress of Buddhism. In procession the priests marched to the plaza in front of the Imperial Palace where they shouted three banzai for the Emperor and the Empress. The main object of the congress was to unify all Buddhist doctrines as taught and practiced in the Empire. Loudspeakers were used to relay the speeches, and a medical corps was on hand in case of accidents and illness. — “Most of the intelligentsia are non-religious. Most of the Buddhist believers are outside this class. They are being forced by the sects to contribute funds to the temples, and it is no exaggeration to say that our Buddhist temples are kept up by the people that do little thinking. Spiritual salvation, the para-

mount object of Buddhism, is utterly lost by the priests, whose energies are absorbed in prevailing on innocent believers to contribute money. Some of the priests are so indiscreet that they live in luxury on the money thus obtained. They compete among themselves for the positions of head priests of well-known temples or Lord Abbots. . . There would seem to be some truth to the statement that 'religion is an opiate'. The Education Ministry has decided to work for religious purification. Religious circles should feel ashamed that this is considered necessary."* — "There are high Buddhist priests whose sayings are affecting the mind of many people favorably, but such persons are very few. Most of the Buddhist priests in Japan make religion a means of their living. Their behavior is inferior to that of laymen. . . . The Japanese nation at large is inclined to despise Buddhist priests. People are liable to pay no respect at all to Buddhist priests. The Japanese believe superstition is the life of any religion. This is a deplorable tendency. The elevation of the character of Buddhist priests is essential in connection with the improvement of the status of Buddhist religion in Japan."**

"The existence of heretical religions and undesirable cults is a great humiliation to a civilized country. In Japan, they are especially rampant."*** "Of late, there has been an increase in quasi-religious bodies in this country. For this, social unrest is responsible. When a community is not sure what to believe, there is room for the

* Chugai, editorial, April 20, 1935.

** Hokkai Times, editorial, September 22, 1935.

*** Nagoya Shinaichi, editorial, December 12, 1935.

activity of quasi-religionists. . . . What astounds us is that there are few new religions which arouse any amount of enthusiasm unless they are objectionable, appeal to the sexual impulse and foster superstitions. . . . The authorities have shown themselves indifferent to quasi-religions in the past. They control Shintoism, Buddhism and Christianity which are legitimate religions, but somehow they have failed to scrutinize other religions, including the new ones.”*

For thirty-six years there has been a separation between religion and education in Japan, and the result, it is said, has been the eradication of religious sentiment. “In our eagerness to protect education from religion, we have nipped the religious spirit in the bud. So in our eagerness to protect education from politics, we have neglected civic education.”** Therefore the authorities of the Education Ministry, noting the tendency towards materialism, have created a Religious Education Investigation Commission. “It would seem that the officials are pinning hope in religion as a means of saving the situation arising out of the increase among students of Marxism and other ideas which are inimical to the traditional customs of the country.”** It is prophesied that the instructions to be issued to the schools as a result of the recommendations of this Commission will be the most important ones issued since religions were banished from the schools in the 32nd year of Meiji. In comment, however, the *Nichi Nichi* of October 7, states: “We are apt to forget the fact that there is no meaning in speaking of religion

* Asahi, Editorial, December 9, 1935.

** Asahi, Editorial, October 7, 1935.

unless we are referring to this or that established religion. Ordinarily, when we speak of religion, we mean Christianity, Buddhism, Tenrikyo, or some other old-established cult. It would be as futile to attempt to teach religion without teaching any of the established cults as to attempt to teach how drink tastes, without giving Japanese saké, beer, or grape wine. And to teach pupils any specified religion will be like forcing it on them, which is contrary to the Constitution, which guarantees freedom of belief."

"Barbarous is a country where prostitution is legalized and where a contract involving immorality can be enforced. Of late, public opinion in Japan has been overwhelmingly in favor of abolition of the system of licensed houses, which is a disgrace to a civilized nation. . . We want Home Minister Goto to make a firm resolve to end legalized vice at once."* — It was reported recently that in 1500 villages in Japan there were no medical facilities whatever. There are roughly seven licensed practitioners per 10,000 inhabitants throughout the whole of Japan, but while the proportion in towns is 12 per 10,000, that in the country is 5 per 10,000. — The people of Japan smoked 36,631,198,000 cigarettes and 49,079,959 pounds of cut tobacco in the 1934-35 fiscal year. — "The Formosan earthquake (of April 21) was very severe, and many lives were taken, and great damage done to property. Formosa is in the earthquake belt and has had frequent earthquakes. Yet the streets and the buildings are not quake-proof. Thus the damages were serious. That humanity continues to do so little to resist acts of

* Jiji, Editorial, April 30, 1935.

God, especially when it knows how to, is really strange. Oriental people ought to be ashamed of the low level of their application of the results of studies in natural science. The people of Japan are strong in war, but they have contributed little to the welfare of humanity in the realm of natural science.”*

Japan's population is nearing 100,000,000. The major figures revealed by the October census are:

	Total-1935	Total-1930
Japan Proper	69,251,265	64,450,005
Korea	22,898,685	21,058,305
Formosa	5,212,719	4,592,537
Saghalien	331,949	295,196
Kwantung	1,134,074	955,741
S.M.R. Zone	522,689	372,270
Mandates	102,238	69,626

Totals	99,453,629	91,793,680
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There has been a continuation of the movement of the population toward the cities. The Empire's 127 cities have an aggregate of 22,665,920 people. Greater Tokyo claims 5,875,388; Osaka, 2,989,866; and Nagoya 1,082,814, with Kyoto and Kobe next in size. However, the number of births in Japan proper in 1934 was the smallest since 1924, and the proportion per 1,000 of population was the lowest since 1906. There were 2,043,783 births, or 29.97 per 1,000 of population, and 1,234,684 deaths, or 18.1 per 1,000 population. The natural increase of population was the difference between them, 809,099, or 11.86 per 1,000 population. The number of births in 1934 represents a decrease of 3.6 percent over 1933.

* Nagoya Shinaichi, Editorial, April 25, 1935.

Statistics show that the average Japanese boy of 16 years of age is nearly 2 inches taller than in 1900. This is believed to be due to the changed habits of living, the introduction of sports and the rise in the standard of living.

Tokyo has 2,211 concrete buildings of 3 stories or more in height. There are 10 buildings with 9 stories, 26 with 8, 42 with 7, and 94 with 6 stories.

During the summer an American negro came to Japan and inquired whether negroes visiting this country could expect a welcome. "He said that there were many negroes in America wishing to visit Japan because of the fact that there is no racial prejudice in this country. He took occasion to point out that there are 12,000,000 negroes in the United States, active in various fields, and against them there is so much prejudice that it is impossible for them to travel in the country with any pleasantness. . . . He was assured that the Japanese are free from racial prejudice, and that any negro visiting this country may go about, without fear of being looked down upon or discriminated against. . . . It is a matter of universal knowledge that there is discrimination in the United States against colored people. The negroes in America are debarred from membership in the white men's clubs. They are made to keep aloof from fashionable hotels and restaurants. The schools for white children do not admit colored children. Even the door of churches where the teachings of Christ, who enjoined universal love, are preached, is closed to the colored element. But this is not all the discrimination to which negroes are subjected in the United States. There is the lynching, and whites think that they have a right

to assault negroes who happen to be suspected of having committed serious offences. The negroes in America have produced great men, including Mr. Booker Washington, the famous colored educator. There are plenty of negroes who are prominent theologians, journalists, businessmen, and men of letters. Yet this does not make any difference to the whites, who think that the colored people are inferior and have no claim for equal treatment with them. . . . Race prejudice is not confined to the Americans. It exists among whites, irrespective of their nationality. Indeed, it is an evil common to all whites. . . The whites honestly believe that they are the elite, and that they are destined to rule the other races. . . The Japanese people are not prejudiced racially. This is not to say that they have been innocent of racial prejudice in the past. During the Tokugawa shogunate the Japanese were prejudiced against foreigners, and there was a violent prejudice shown by the people against aliens before and after the Meiji Restoration. But that state was abnormal. The Japanese have since got over their prejudice. Today there are few Japanese who have biased views regarding other races, including the whites. This is a state in which the Japanese may well take pride. This is one reason why this country is superior to others. There is something in this which should make the whites believing Christianity die of shame.”*

“Western civilization has its merits as well as its demerits, and a sweeping denunciation of it because of the latter would be sheer stupidity.”**

* Hokkal Times, Editorial, September 10, 1935.

** S. Uenoda, The Japan Advertiser, June 16, 1935.

Chapter II

AN ECONOMIC SURVEY OF JAPAN,—1935

H. Vere Redman

1935 has seen a distinct moderation in the tempo of Japan's "Manchurian" prosperity which had lasted from the latter part of 1932. The term "Manchurian" prosperity has been deliberately chosen, for the special kind of economic activity witnessed in Japan during the past three years has had a direct connection with the Manchurian Incident and its consequences. The Incident was one of the contributory causes of the replacement of the gold embargo in December, 1931, which ushered in the era of controlled monetary inflation. It was the chief contributory factor in the sharp fall in the exchange value of the yen, which permitted the sudden advance in exports. It inevitably led to the increase in expenditure on armaments, which in turn led to the device of meeting budgetary deficits by the issuance of bonds. This increased expenditure, on the other hand, gave a stimulus to manufacturing production as a whole, and thus brought with it a measure of industrial prosperity. Not only were increased armaments required to preserve Manchoukuo, but also much had to be done to reconstruct it. This reconstruction meant on the one hand further derangement of the budgetary equilibrium only to be reestablished by further bond issues, but at the same time it meant increased industrial prosperity. We had an industrial activity arising out of empire preserving, accentuated by exchange depre-

ciation, and financed out of accumulated domestic capital. In 1935 indications have appeared on all sides that this process cannot continue in precisely the same way as before.

As this process depends basically on public finance, it would be well to examine developments in this field first. The system of meeting deficits by loans was successful for the following reasons: 1) Funds had been accumulated during the 1929-1931 period of retrenchment, so that these were readily available for investment in bonds, particularly after the enactment of the Capital Flight Prevention Law of July, 1932 and the Foreign Exchange Control Law of May, 1933. 2) While bank deposits showed a fairly steady increase (they amounted to ¥10,653,000 on March 31, 1932, and ¥12,587,000 on the same date in 1935) there was a contraction of discounts and advances, the total for which for the same dates were ¥11,195,000 and ¥10,202,000 respectively. This lack of need by industry for financial accommodation is due to the fact that the leading export industries had a large unused productive capacity during the period of retrenchment, and that industries dependent on Government expenditure for naval, military and construction enterprises could expand on a basis of actual cash payment. In simpler terms, it can be said that the main holders of the bonds, i.e. the banks, had reserves to start with, a fairly steady supply of new money, no great demands from industry, no opportunities for foreign investment (i.e. outside the Japan-Manchoukuo bloc), and, so to say, no temptations in the home investment market to prompt them to place their money elsewhere.

1935 has seen the apparent drying up of reserves, new demands for accommodation from industry, a growth of competitors with the Government in the bond market, all indications of a lowered power of absorption. This has led to constant warnings from the Treasury and the Bank of Japan that it might be necessary to suspend the open market operations of the Bank in government bonds. Obviously, such suspension would be the first step towards real inflation. To prevent this real inflation has been the aim of the Finance Minister. The methods chosen have been first the obvious one of discouraging rival investments and second decreasing the amount of bond issues. The main rival investments field is clearly Manchuria, and Mr. Takahashi early in the year declared that "indiscriminate" investment there was to be deplored, both from the point of view of the investor and that of the nation. The same principle was applied to North China, when after the May-June affair Japan assumed additional responsibilities there, and there was a desire among certain sections of the public to follow up this acquirement of political influence by economic development, financed from this end. The assumption of the presidency of the South Manchurian Railway by Mr. Yosuke Matsuoka in August was thought by many to be the prelude to such a further displacement of Japanese capital, but the view of the Treasury seems, on the whole, to have prevailed, and such developments as have taken place in North China have been financed out of the Company's existing funds.

As to the further issue of bonds, it is clear that

domestic budget throughout the country. It still remains true that rice acreage is too extensive, that too many people must live out of a crop at prices which must be kept low, first because of their effect on production costs throughout the whole industrial field, and second because cheaper rice (i.e. from Korea and Formosa) is always available to replace the home product when once the pinch is felt. We thus see that the year's developments have subscribed nothing to the ultimate solution of the rice problem. That solution would seem to lie in the long run in reduction of rice acreage and greater reliance on colonial rice, but for this obviously the farmers would have completely to reorganize their farming to make it more diversified, a reorganization requiring capital which is not available on any economic terms, while there would have to be a corresponding promotion of a more varied diet among consumers, a movement which, despite the efforts of the Imperial Nutrition Institute, goes very slowly indeed.

The year's farming statistics, however, indicate that this movement makes some progress. Under the Government scheme for encouraging home wheat production, the crop this year was the largest on record, amounting to 9,420,000 koku. This was disposed of at an average price of roughly ¥15 per koku, the highest price since 1929, when a crop of only 6,200,000 koku sold at an average price of ¥15.30. Imports of rice dropped 9 per cent in value as from 1934, while a 3 per cent increase in domestic crops produced a 19 per cent increase in revenue therefrom, arguing clearly for an increased domestic demand.

Cocoon production reached its lowest point

since 1929, that of 80,000,000 kamme* in round figures, but the price, in response to the reviving American demand, moved from ¥2.34 per kamme in 1934 to ¥4. This price advance has meant that the actual producers right through the process, that is, mulberry-growers, cocoon-raisers and raw silk manufacturers, have reaped a reasonable profit. But the decline in production has meant that many potential producers have just stayed out of the market without transferring their labor to any other productive enterprise. The fluctuations in the American market for silk, substitution of rayon and even cotton fabrics for purposes for which silk was formerly used, have imposed on silk producers in Japan a lower level of production and the need to keep their costs low in order to pay their way. The need for this adaptation has been fully realized, while in recent years technical advances in production have been made which have enabled silk to compete more effectively with other fibres. But both adaptation of the volume of production and technical advances in the extraction of fibres from a given amount of cocoons have had the same fundamental effect on the raw silk industry as an absorbent of agricultural labor, and as a subsidiary to farming economy. These factors have combined to give back to the farmers leisure which they can put to no other productive purpose.

“Probably nowhere in the world today does such a great contrast exist between the fortunes of agriculture and those of industry,” writes a famous English economist** with long Japanese experience.

* 1 kamme=8.27 lb. (avoir).

** Professor E. F. Penney.

The conditions shown above in the three major branches of Japanese agriculture are representative of those throughout the whole agricultural community, and while it is arguable that 1935 has seen no aggravation of these distressing conditions it has as obviously seen no real improvement. Side by side with this, we have witnessed an extension of the boom in industry which, as yet, shows no sign of abating. We will deal first with industries catering to the domestic market, and then with those producing mainly for export. It has to be stressed at the outset that Japan's industrial boom has had throughout this dual character. In view of her widespread and disquieting competition with the other industrial nations, Japan's industrial boom is associated abroad almost entirely with export expansion. In fact, however, the boom is to a substantial extent accounted for by increased home consumption, particularly if we consider that consumption in Manchoukuo comes within that category.

The home providing industries which have had the greatest expansion in production in 1935 are iron and steel, wool and cloth, machinery and tools, and vessels, cement, builders' materials and sundries. It is clear that these advantages have been brought about largely by government-encouraged expenditure. They represent an expansion of armaments, an extensive construction program in Manchoukuo, and to a lesser extent an expansion of public works in Japan proper, undertaken primarily as a measure of rural relief. Their most satisfactory feature lies in their diffusion of purchasing power among industrial workers and operators which reflects favorably on agricul-

tural prices as has been noted above. Their least satisfying feature lies in the fact that in the main they have been financed out of accumulated capital and that they clearly can yield no profit to their primary instigators for many years to come, while some of them can yield no profit at all but simply constitute that elevated premium for military security which is in essence an expansive and expensive armament establishment.

Accumulated capital comes to an end. As we have noted, the liquid nature of such accumulations has shown in the past year serious signs of decreasing. But Japan's domestic consumption boom has been maintained at the level referred to not only by forced lending through the open market operations of the Bank of Japan but also through a concurrent boom in those branches of industry catering to the export market. Profits here registered have renewed capital reserves, wages here paid have again increased purchasing power, to sustain domestically directed industries as well as prices of agricultural products. Without this concurrent boom, the domestic boom must obviously subside, for in the main the former has capitalized and in part has created the latter. There have been substantial advances in production of cotton yarn and textiles, silk textiles, flour, porcelain, canned goods and sundries, while the production of rayon yarn reached 224,042,000 lb., the largest in the world. The extent of this boom in export trading is shown in the following table:

Article	Value of Exports	
	1934	1935
Cotton Yarn and Textiles	¥592,832,000	¥609,966,000

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Textiles	136,643,000	151,093,000
Silk Textiles	77,488,000	77,444,000
Flour	28,452,000	33,700,000
Porcelain	41,877,000	42,735,000
Canned Provisions	50,304,000	57,130,000
Sundry Manufactured Goods	333,360,000	398,039,000

There are one or two general tendencies worth noticing in connection with industrial and trade expansion. In the first place, the predominantly export industries have tended increasingly to supply the domestic market, this particularly in industries where there has been no control of production. It is to be noted also that even the ratio of expansion in production in such exporting industries is still higher than the ratio of expansion in export trade, and that the ratio of expansion in industries catering mainly to the domestic market and Manchukuo is higher than either.

No discussion of the export trade is complete without reference to the outside restrictions placed upon it and the disputes which threaten to result in still further restrictions. It is to be noted in connection with all these disputes that the restrictive actions have been taken by predominantly raw material producing countries with nascent industries, and/or an established economic relation with other industrial countries purchasing their raw materials. The aim of such restrictions has been to protect the local industry against the competition of cheap Japanese imports, and/or to ensure that other raw material purchasers shall not be forced to reduce their purchases as the result of too great a reduction of their market for

manufactured goods. It has to be noted that it is not essentially the expansion of Japan's trade that is encountering resistance, but the nature of that expansion. Japan's exports are composed of an increasing proportion of manufactured goods (partially or totally) to raw material. That tendency has not abated in the current year, and it reflects as we have seen, increasing industrial prosperity side by side with an increasing agrarian depression. The fact that up till 1929 Japan was increasingly establishing predominance in the raw silk market in the United States at the expense of Chinese and European silks, and indeed that this predominance continued even subsequently when the demand shrunk, aroused no active resistance in other countries. By so doing she was competing with no local industry, and the foreign raw silk producers concerned were not in a position to bring such indirect pressure in favor of their own goods by refusal to purchase the products of American industry as would enforce an artificial readjustment of the situation. Where, however, Japanese exports have been of manufactured articles in a more or less advanced stage, there the rub has come, and as they are increasingly so, the rub is increasingly acute. The resentment in brief is due to the fact not that Japan's exports are large, but that they are increasingly industrial. And the adjustments have been consequently more difficult with countries where local industries were most strongly affected by the Japanese competition, and there was no important raw material interest, than in those where a strong raw material interest saw in the expansion of Japan's industry benefit to itself.

The Simla-Delhi agreements of 1933 restricted Japan's maximum export of cotton fabrics to India to 400,000,000 yards. This restriction remained operative in 1935, as did the restrictions on exports to the Dutch East Indies and the quota restrictions in the British Crown colonies, first applied in 1934. During 1935, certain Central and South American countries placed import restrictions on Japanese cotton textiles, while Egypt abrogated its commercial treaty with Japan and established an exchange compensation tax. Despite these restrictions, yarn production increased by nearly 4 per cent as compared with 1934, and by nearly 18 per cent on 1933. Piece-goods exports increased by 8 per cent on the preceding year, a monthly rate of 200,000,000 square yards being maintained. Since production was maintained at high levels, thanks to the increase of spindlage (some 900,000 spindles were added in the first ten months of the year), prices tended to drop and therefore profits to decrease. But this falling off hardly sustains the Japanese claim that trade restrictions are crippling the industry. The industry is expanding in both production and sales, despite these restrictions. They are merely limiting this expansion to a rate which seems not unreasonable in comparison with rate of contraction recorded in, say, the British textile industry, which arranged to scrap 100,000,000 spindles during the year.

The restrictions imposed on Japanese goods by the Dominion of Canada were of a different nature. Japanese exports to that country consist mostly of cotton and silk tissues, porcelain, toys and sundries accounting for only 0.7 percent of

the Dominion's total import. These goods, apart from tissues, involving exchange compensation duties, a definition of "fair market value," and the placing of goods in "competition categories" are of such a nature as to require no large-scale industrial organization to produce them. Local industry can be set up almost at any time to engage in their production, and the price difference between the imported and home-produced article can be kept sufficiently low for a tariff adjustment not to be stoutly resisted by the consumer. It is for this reason that effective pressure could be brought on the former Conservative Canadian Government to protect industries which apparently had only been brought into existence in order to enjoy such protection. The ground on which the complicated tariff adjustment was made was simply that of depreciated exchange, a ground on which similar adjustments had been made earlier in the tariff on British goods. Abortive attempts to secure revision of new scales were made by the Japanese representatives in Ottawa and as the result of this failure, the Japanese Government decided on retaliatory measures in the form of application of the Trade Protection Law to Canadian imports into Japan, which meant an increase of 50 per cent in the duties imposed on Canadian goods. This had the effect of virtually shutting out Canadian goods. For example, in September and October no Canadian pulp entered Japan at all. In the meantime, however, the Conservative Bennett Government was replaced by the Liberal Government of Mr. MacKenzie King which took a more sympathetic view of the Japanese case. The exchange differential tariff was substantially

reduced and the table of "fair market values" was revised. As a result the application of the Trade Protection Law to Canadian goods was withdrawn as from January 1, 1936.

In July the Egyptian Government served notice of the Japan-Egypt commercial agreement. In September, an exchange indemnity duty of an additional 40 per cent ad valorem was imposed on imports into Egypt of Japanese cotton and rayon piece-goods, with the declared object of checking speculative imports of these articles. The greater part of Japan's imports from Egypt consists of raw cotton, so that the nature of the dispute is essentially the same as that between Japan and British India, except that in this case the recent balance of visible trade has been in favor of Egypt. As in the Indian case, the strongest threat on the Japanese side was that of a boycott of Egyptian cotton, but this threat has not been carried out. Negotiations proceed for a new agreement with the Egyptians insisting on the barter principle as embodied in the Simla-Delhi agreement, and the Japanese maintaining the desirability of a renewal of the old agreement at least in principle, even if the scale of duties has to be revised.

Taken all in all, 1935 can be described as a year of economic prosperity for Japan. But this has been prosperity tempered on the one hand by the now all too familiar agrarian distress, and on the other by anxiety arising from the growing burden of debt. That debt is not large in comparison with that of other countries, as military economists have constantly pointed out; nor is the wealth of the country, as the same economists have even more constantly pointed out. Poverty

may conceivably be a moral justification for a policy of political expansion. It is clearly not an economic justification for the expenditure that such expansion involves. Hence the anxiety and the need for balanced judgment. In its elements, the economic problem of Japan does not reside in a choice between expansion and contraction, but simply in determining the precise tempo of expansion commensurate with safety. The problem has certainly become clear in 1935, but that is about all that has happened about it.



Chapter III

STATE SHINTO DURING 1935

D. C. Holtom

At no previous time in modern history has Shintō manifested a greater vigor and aggressiveness, and at no other time in its recent development has it involved more difficult problems both for itself and for other religions in the Japanese empire than during the year 1935. In proportion as the ebb and flow of fortune in international affairs has led the Japanese government to seek security in the independently controlled resources of the totalitarian state, the national spirit has been fortified, the tendency towards a stricter domestic regimentation has stiffened, and to these ends the ideals symbolized in the ceremonies of the shrines of State Shintō have been magnified and the spiritual and moral unification of the nation sought in the strengthening of beliefs and practices lying in the characteristic Shintō tradition. It is probably safe to say that no other religious force in the Orient calls for more careful consideration on the part of serious minded people in the West than does Shintō.

In its institutional aspects State Shintō was stronger in 1935 than at any other period of its entire modern history. The truth of this assertion may be verified by reference to the fact of a steady increase in the number of large shrines. The latest report that has come to hand gives a

total of 111,154 officially recognized shrines of all grades. Serving them are 15,375 priests.*

It is true that the grand total for all shrines as reported by the government from year to year reveals a steady decrease since 1900, the year in which the figures reached the highest point shown in the records, namely, 196,357 shrines. Thus, on their face, the statistics show a decrease during the twentieth century by something over 85,000 institutions. This marked tendency toward a yearly reduction in the total number of reported shrines has sometimes been taken to indicate a decline in the fortunes of State Shintō. Nothing could be farther from the truth. In appraising the bearing of the statistical reports for the shrines of State Shintō we should make careful note of the fact that the remarkable shrinkage just pointed out has occurred entirely within the fields of relatively small and unimportant village and ungraded shrines. For all other shrines there has been a steady increase since 1900. The total for shrines above the village and ungraded classes stood in 1900 at 4,026. In the figures supplied by the *Asahi Yearbook* for 1936 it stands at 4,794, an increase during the twentieth century of more than seven hundred and fifty large shrines, thus indicating clearly the degree of attention which the government has given in recent decades to the expansion of State Shintō by the augmentation of its larger and more representative institutions. Reduction in the lower grades has been effected partly by the elimination of certain unimportant shrines but more commonly by

* From the *Asahi Yearbook* (*Asahi Nenkan*), 1936, p. 261.

an administrative reorganization which counts several small rural shrines as a single unit.

The fact that the latest statistics show only 15,375 priests as compared with 111,154 shrines has its explanation in the practice of assigning a number of small shrines, grouped in an administrative unit to the oversight of a single priest. Thousands of small rural shrines have no resident priests. Over against this, a large shrine calls for the services of a relatively large staff. For example, the latest available report for the Grand Imperial Shrine of Ise shows a corps of sixty-eight priests in residence.

The institutional expansion just pointed out is merely the outward expression of the growing tendency of the rulers of the Japanese people to attempt to reinforce the inner spirit of the nation by falling back on the resources of Shintō. This is only to say that the national consciousness has heightened in direct response to the increase of tension in the rivalries of world-wide struggle, and as a compensation for stress and strain and apprehension, within and without, there has occurred an inevitable strengthening of the disposition to find the basis of national satisfaction in the assurance of a great and independent tradition, in a unique and self-sufficient culture, in a sacred and unbroken continuity and a beneficent destiny guaranteed under the aspect of eternity. This is the Shintō tradition.

One heard much during the year about the necessity of the clarification of the national policy and the better identification of the national characteristics, along with the need of giving moral education precedence over mere intellectual train-

ing and the necessity of a more thoroughgoing recognition of the unique features of the state organization of Japan. All this has gone hand in hand with a special enhancement of the ceremonies of the shrines and an unusual reaffirmation of some of the underlying ideas of Old Shintō. For example, "A Retired Naval Officer," writing in the December issue of *Contemporary Japan*, the quarterly review published by the Foreign Affairs Association of Japan, says:

"There are some who hold that the principle of not involving the Emperor in politics makes it better to regard his Majesty as an institution instead of a person responsible for the administration of the State. There is not the slightest ground for fear on this point. The Emperor is the personal incarnation of Divinity and therefore free from all evils and errors, representing all that is good and perfect. The State Ministers take complete responsibility for administrative mistakes. In consequence, there is no possibility whatever of the Emperor being involved in politics."

Again, the same writer says:

"Any academic theory which finds sovereignty in the State and regards the Emperor as an institution for the exercise of such sovereignty cannot exist by side with the traditional conception of the polity of the Empire. This conception is based on the distinction between ruler and subjects, which has been clearly defined from remote times. It regards the Emperor as a descendant of the Sun Goddess, who was a divinity in human form. With such a ruler government ought to mean administration in accordance with the divine virtues."

"The ex-service men and their associates believe that there is need for a fresh interpretation of the Imperial Constitution, but what is more important is an institution of governmental administration in keeping with traditional Japanese thought. It is to its lack that the

younger officers in both the army and the navy have been calling attention since the conclusion of the London naval agreements. If this is done, they feel, all other domestic difficulties will automatically meet with solution. The question is how this movement for clarification of the national policy will attain its objective. Until it is answered, it will constitute a matter of the greatest importance in Japanese politics.”*

The heightened self-awareness of the intensified “Japan Spirit” has sought expression in divers propaganda pamphlets and books, designed, some of them at least, not simply to make the real Japan better known to the West, but, more than this, to bring the West more aggressively under the influence of Japanese culture and thus make possible a wider sharing on the part of Japan of her divinely established heritage.

We may take as an example here a series of pamphlets dealing with the Japanese national Ethos (*kokutai*), written by Mr. Chigaku Tanaka, president of the Meijikai (“Meiji Society”) and circulated in the English language to non-Japanese residents in the Empire, with the hope that they will be “perused and studied for the sake of the world’s peace,” and “in the interests of the world’s human race.” These pamphlets are full of the evangel of beneficent destiny that has already been mentioned as strongly marking the vivid national consciousness of the present. The writer says:

“Our urgent business at present is to know well why Nippon is so sacred, why Nippon has so heavy a mission, how Nippon was founded, why the world should take Nippon as a model, why the gods of Nippon are worthy,

* Japan Advertiser, November 19, 1935.

and why the Emperor, the nation, and the people of Nippon have a world-wide significance." (Pamphlet No. 1, p. 16)

Dealing with the theme of "The Japanese National Principles" as a Moral Way, involving the practice of truth, the cultivation of righteousness, the unification of all goodness and the achievement of wisdom, Mr. Tanaka says, "Japan alone is the pioneer to transmit it to posterity." (Ibid., p. 6). Continuing, he says, "The keeping of a perfect union of the material and the spiritual, the path of 'Sovereign and Subjects,' which is the outcome of the Japanese National Principles, alone can endow mankind with eternal life." (Ibid., p.8). "If," says the author, "the world as well as Nippon does not awake to the fact that Nippon has a task to look after the world, and stands in a position so important and unavoidable, both the world and the establishment of Nippon will be meaningless." (No. 2, pp. 27-8).

The subsequent discussion leaves no room for doubt as to the means to be utilized by Nippon in fulfilling her foreordained mission "to look after the world." The program contemplates a world-wide "unity of morality" achieved through the two-fold operation of cultural assimilation and military control.

The student of contemporary history may find, in the course of events in the Far East during the past few years, abundant data from which to draw conclusions as to whether the imperial messianism expounded by Mr. Tanaka represents merely the viewpoint of a single individual or whether it is shared by wider and more powerful circles.

"The paramount mission of Nippon lies in realizing perfect universal peace by drawing the whole world to one goodness and one Way and by seeking for a unity of morality. The motive power of this is the great principle of Kokutai. In other words, the object is universal peace, the method is the spreading of our Way of the Prince, the means, the righteous advancement of both letters and arms, and the order, first to assimilate those who are rather similar and nearer to us and then gradually to go to farther and more different countries." (No. 5, p. 121) *

The fact that the interests of Shintō occupy a position of special importance in this program of moral unification may be verified by reference to the problem of the participation of the schools of the empire in the ceremonies of the state shrines. Compulsory attendance at the shrines on the part of the pupils and students of the schools and their teachers appears as a phase of a systematic, empire-wide program on the part of the authorities to utilize the schools as agencies for inculcating in the minds of the young definite ideas concerning the nature of Shintō deities and human obligations to them.

In 1911 Mr. Komatsubara Eitarō, the Minister of Education under the second Katsura cabinet, issued instructions that on certain occasions school teachers should conduct their students in a body to local shrines and there do obeisance before the altars. In translations the order reads:

"Concerning Attendance at Local Shrines on the Occasion of Festivals. The sentiment of reverence (*keishin*) is correlative with the feeling of respect for ances-

* Tanaka Chigaku, "What is Nippon Kokutai? An Introduction to Nipponese National Principles." Pamphlets 1 to 6 Tokyo, 1935-6. Published by The Shishio Bunko.

tors and is most important in establishing the foundations of national morality. Accordingly, on the occasion of the festivals of the local shrines of the districts in which the schools are situated the teachers must conduct the pupils to the shrines and give expression to the true spirit of reverence. Also, either before or after the visit to the shrines the teachers should give instructions to the children regarding reverence in order that they may be made to lay it deeply to heart. This is announced by government order.”*

The above order cannot be found on the records of the national Department of Education, at least in so far as they are open to public examination. It does appear, however, in the published ordinances of many of the prefectures, a fact that cannot be accounted for apart from uniform instructions from the central Department of Education. Enforcement depends largely on the attitude of the local prefectural authorities and tends to be particularly rigid in territorial areas where the presence of populations not thoroughly assimilated to the characteristic ideals of Japanese state education heightens the caution and conservatism of the ruling classes.

The situation which Christian education in Korea confronted in the year under review is a clear case in point. The following statement is condensed from an account of the “Shrine Problem” in Korea received from a missionary of the Chosen Mission of the Presbyterian Church in the U.S.A., one of the organizations most directly involved in the issue. The point of view set forth in the statement is shared by the great majority of

* *Mombusho Kunrei Fureiki no Bu* (“Regulations of the Department of Education, Section on Prefectural Ordinances”), Chapter 3, Ordinary Education, Primary Schools, pp. 32(2).

the members of this mission. At the time of writing this article the issue had not yet become acute in the Methodist church of Korea, except for special local incidents.

Beginning with the early autumn of 1935 the shrine problem in Korea, at least as far as the Korean Church and the missions were concerned, entered on a new phase of development, and while this had been expected for some time, it nevertheless, in many ways, raised questions more serious and difficult than those previously confronted. Heavy and steady pressure was now brought to bear on Christian schools to secure conformity to government requirements in the matter of attendance at shrine ceremonies.

In the earlier stages of the problem the main difficulty centered about ceremonies in memory of soldiers who had lost their lives in the Manchurian and Shanghai incidents, which were held as a rule before memorial stones commemorating the dead. These services were conducted, sometimes in large open areas before the shrines, sometimes in the military barracks, sometimes directly before the shrines themselves. They conformed to Shintō ritual and were under military control. It has been the general practice to commemorate September eighteenth in this way.

In a number of conferences with the Government-general and with local officials also, representatives of the Christian organizations concerned explained the great difficulty involved in requiring students of Christian schools to bow even in reverence only, before the spirits of the deceased which were declared to be present by the officiating Shintō ritualists and which were later dismissed as part of the ceremony. Up to the autumn of 1935 there seemed to exist in official circles more or less of a recognition of this reservation. For example, in Pyengyang, at the September ceremony, the only bowing that was required was at the completion of the program, after the spirits had been dismissed, and was made to the officials and relatives of the soldiers who were present.

The month of October, however, saw the beginning of a new phase of the situation. During this month elaborate celebrations commemorating the twenty-fifth anniversary of the annexation of Chōsen were held and on the first of the month the students and teachers of the Chungsin Girls' School in Seoul were ordered out to the Chōsen Shrine (Chōsen Jingū) to bow in reverence before the spirits of Meiji Tennō and Amaterasu-Omikami, enshrined there. Later, on the fifteenth and sixteenth of the same month all schools were ordered to participate in ceremonies held at the Chōsen Shrine in commemoration of the tenth anniversary of the founding of the shrine. This was the first time that the Christian schools had been given such definite orders for participating in shrine ceremonies and was regarded by many Christians as the beginning of a new regime on the part of the Government-general looking toward a stricter conformity on the part of all Christian schools and possibly of churches as well. For two years previously almost all of the government lower schools throughout the country have been regularly participating in shrine ceremonies on the first of each month but prior to the cases just cited no Church schools had received orders calling for such action. All told there are about fifteen thousand Shintō shrines in Korea.

In a recent conversation with two of the highest officials of one of the provinces, both of whom are graduates of the Imperial University of Tōkyō, the question was asked them if Amaterasu-Omikami was a spirit and whether she really resided in each of the state shrines which have been erected in every town and many of the larger villages of Korea. They replied, "Yes, we believe so, although we cannot be sure that she does."

The special seriousness of the situation for the Korean Church is indicated by the fact that the great majority of the Christians have had to give up ancestor worship at the cost of much persecution at the hands of non-Christian Koreans in order to join the church, and now the Church schools are being obliged to take part in ceremonies, the essential character of which is regarded as identical with those that have been given up, namely, veneration

ation of the spirits of ancestors of the Japanese Empire that are supposed to reside in the state shrines.

The position held by the leaders of the Korean Church and missions who have experienced difficulty in complying with orders to participate in Shintō ceremonies may be summarized by the statement that, since these ceremonies involve the calling and dismissal of spirits, the presence of sacrificial offerings, and the reading of prayers (*norito*) addressed to the enshrined spirits regarded as actually existent superhuman beings towards whom the worshippers feel responsibility and dependence, such ceremonies as are usually held at the state shrines must be regarded as genuinely religious and that they are so regarded by other large bodies of the population.

By the close of the year the situation just outlined had increased greatly in complication, especially in the South Heian Province, centering in the city of Heijō, where the principals of certain of the mission schools came to an open break with the authorities over the Shintō issue. In January, 1936, Dr. G. S. McCune, principal of the Soong Sill College and of the Soong Sill Academy was deprived of his position by the action of Governor Yasutake for refusing either himself to worship or to permit the students of his schools to worship at the Shintō shrines in accordance with the orders of the educational authorities.

In justice to the government it must be said that there has been no alteration of its recognition of the liberty of Christian teaching in the schools or churches. The issue is over the interpretation of the significance of the State Shintō ceremonies. The authorities of the central government declare

that they are not religious, but commemorative, patriotic and nationalistic in meaning. Those who have resisted school participation in shrine ceremonies on the part of Christian institutions have declared that while the Shintō ceremonies may have these meanings, they are nevertheless fundamentally religious. The difficulties confronting Korean Christianity at this point are increased by the requirement made by the churches that believers renounce ancestor worship as a condition of membership and that a reversion to ancestor worship shall constitute grounds for dismissal. Further complications exist in two directions: on the one hand, in the presence of a large non-Christian Korean environment that tends to regard the shrine issue more or less as a test of the integrity of the Korean Christians, and on the other hand, in the fact that any refusal to acquiesce with the government orders runs the risk of being interpreted as due, not to conscientious and religious scruples, but to political and anti-Japanese feelings. At the time of the writing of this account the situation presents possibilities of serious development.

The position to which the missions concerned have had to adjust themselves is set forth explicitly in a document drawn up by the Home Office of the South Heian Province, from which the following translations have been made.

As a matter of fact the shrines are public instrumentalities where the ancestors of the Imperial Family and of people who have rendered distinguished service to the state are enshrined, and where the citizens of the nation may offer true reverence and commemorate their meritorious deeds forever. Thus the (fundamental) idea differs from that of religion. That is to say, from most

ancient times down to the present, the shrines have been national institutions expressive of the very center and essence of our national structure. Thus they have an existence totally distinct from religion, and worship (*sampai*) at the shrines is an expression of patriotism and loyalty, the basic moral virtues of our nation.

The schools, regardless of whether or not they are publicly or privately founded, and regardless of whether or not they are supported by religious groups, all alike have their fundamental significance in the cultivation of national character. It is, accordingly, entirely proper that educational agencies, which are committed with the important mission of developing Japanese citizens, should perform worship (*sampai*) at the shrines for educational reasons. It is by no means permissible that school principals and teachers who unite their educational functions with those of religious propagandists, should confuse religion and education and be deficient in an understanding of the system of laws and ordinances which the nation has established because of the needs of national education, and oppose educational orders and fail to carry out worship at the shrines.

In the matters of the national interpretation of the shrines and of national necessity, all people, both from the standpoint of citizenship in the Empire and from that of the education of the people of the Empire, should yield obedience. Such things as the advocacy of individualistic and arbitrary interpretations that the shrines are religious and, especially, the opposition to orders concerning educational administration are not to be permitted.”*

We return to Japan proper. For an example of complications arising out the tendency to seek to reinforce the national spirit by the utilization of the resources of Shintō, we may refer to the so-called “god-shelf (*Kami-dana*) incident” of Dōshisha University.

* *Jinja Fusampai Mondai ni Tsuite* (“On the Refusal to Participate in Worship at the Shrines”), Chief of the Home Office, South Heian Province.

On the campus of the Dōshisha College of Commerce there stands a large building in Japanese style which was received from the government authorities after the enthronement ceremonies for the present Emperor, in which it had served as one of the auxiliary buildings. The typhoon of September, 1934, injured this as well as many other buildings on the campus, including the gymnasium. As part of the plan for reconstruction, this large building was set apart for the Jūdō and Kendō hall. It was repaired and divided. At the end of each division a sort of alcove was constructed.

The repairs were completed and the builder handed over the keys at nine o'clock of an evening late in June, 1935. The next morning the leader of the Kendō (fencing) sports discovered that during the night a *kamidana* (god-shelf) had been set up in the alcove, in a place where the principal had intended to place a portrait of President Niishima. Who had done this was not known, but it was considered the work of some student. The principal at once ordered it removed. (It should be said that such a *kamidana* with a tablet of Hachiman, symbol of the war spirit of Japan, is the conventional thing in such a hall.) This removal greatly incensed the army officers in charge of the military training in the school, and they insisted upon its return.

The incident was at once given great publicity in the press. The trustees of Dōshisha met and discussed what action to take. The military authorities were ready to make an issue of the matter, and threatened to withdraw all military instruction from the school. Indeed the chief officer did leave and went back to his regiment. Had they carried out their intention, it would have meant that the students would have been greatly handicapped when they came to undergo the regular conscription training later on. The contention of the officers was that the removal of the tablet was an insult to the national ancestors.

The trustees took the position that since the school holds its character from the Department of Education, and that since this Department has pronounced that such Shintō practices are not religious, the religious lib-

erty of the school had not been interfered with. So no matter how the army authorities interpreted the affair it should be regarded as an incident of little significance and allowed to blow over. The *kamidana* was left in the building, and a case made for the tablet, which reads "Ise Daibyō" or "The Great Ancestral Tomb of Ise."

The President of Dōshisha felt that the affair did not justify a head-on collision with the military, which would have resulted not only in the school's losing the case, but in great detriment in other directions as well. He took the position that the cause of Christianity would best be served, not negatively by refusing the *kamidana*, but positively, by each and every teacher doing his best by teaching and living to make our religion a vital affair."*

The official conclusion that State Shintō is not a religion is far from having the unanimous support of that section of Japanese scholarship which is best qualified to speak on the subject. In the field of Shintō literature during 1935, undoubtedly the most important event was the publication in October of this year of Dr. Genchi Katō's monumental work of nearly fourteen hundred pages, entitled *Shinto no Shukyo Hattatsu Shi teki Kenkyu* ("A Study of the History of Religious Development in Shintō"). This represents the ripened fruit of a life time of specialized study on the part of the most widely known of contemporary Japanese Shintō scholars, and should go a long way toward closing the argument as to whether State Shintō is or is not a religion.

In the preliminary stages of his study Dr. Katō sets out to establish a definition of religion within which the Shintō data may be arranged, analyzed, tested and accounted for. In this connection he enumerates the primary characteristics of religion

* Statement by Dr. E. S. Cobb of Doshisha, Kyoto.

under fourteen different forms of classification, such, for example, as theocratic or deocentric religion as over against theanthropic or homocentric religion, tribal or national religion as over against universal religion, and proselytizing religion versus non-proselytizing religion. In these terms Shintō is nationalistic, theanthropic (in the sense of merging the human with the divine to the extent that man may become god) and non-proselytizing, except in the case of the modern sects. Various definitions of religion are given, all finding a common basis in the postulation of the essential nature of religion as man's consciousness of special relationship with the Divine and the ideas and practices that emerge from this consciousness. The Divine is explained as an object, or group of objects, on which special dependence is felt, as evoking loyalty, feelings of mystery, incomprehensibility, or the transcendence of the immediately human in some sense or other. This gives a definition of religion sufficiently comprehensive to include a range of data as wide apart as the fetishism of the savage and the "Common Faith" of John Dewey.

The chief significance of Dr. Katō's study lies in the detailed inclusiveness of his comparative, historical study of the ideas and practices that underlie all Shintō, on the basis of which he maintains that an impartial scientific investigation of the actual historical facts can do no other than conclude that Shintō, in whatever form, is genuine religion. The author calls attention to the manner in which the institutional life of modern Shintō flows in two great streams, namely, National Shintō (*Kokka teki Shinto*) and Sectarian Shintō

(*Shuha teki Shinto*). The affairs of the former are administered by the Bureau of Shrines in the Department of Home Affairs and under the law of the land, are treated as lying outside of the ordinary religious classification. High officials of the government have repeatedly declared that National Shintō is not a religion, and, as pointed out earlier in the discussion, never more emphatically than in the year 1935. Sectarian Shintō consists of thirteen recognized sects, in addition to various sub-sects, and is managed by the Bureau of Religions in the Department of Education. Its religious nature is freely admitted by government officials and scholars alike.

It is a matter for special observation that in spite of the vigor of official assertions to the effect that National or State Shintō is not a religion, a Japanese scholar who is qualified to speak as chief expert on the subject, after an investigation of extraordinary thoroughness, comes to conclusions diametrically opposed to those maintained in governmental circles. In making his position clear, Dr. Katō subdivides National Shintō into two phases, namely, *Kokutai Shinto* and *Jinja Shinto*. The latter, or "Shrine Shintō," refers to that aspect of the national life that is fostered in the shrines and their ceremonies. The former, *Kokutai Shinto* that is, "National-structure Shintō," signifies the moral theory and practice, the sentiments, attitudes and national habits that are nourished in the Shintō tradition and regarded as indispensable to the maintenance of the characteristic national structure of Japan. *Kokutai Shinto* finds its chief manifestation in the Shintoistic education imparted in the schools of the

nation. According to Dr. Katō, this form of Shintō furnishes the fundamental principles and the inner spirit of the Japanese national education. He says, "All the education of the schools is conducted in conformity with the spirit of Kokutai Shintō."

Dr. Katō insists that all these forms of Shintō, without exception, must be viewed as genuine religion. He says, "Just as the writer regards Sectarian Shintō as a variety of religion, so also, he regards National Shintō as a variety of religion." Again, he says, "Along with Sectarian Shintō, I regard National Shintō, embracing both Kokutai Shintō and Jinja Shintō, as a variety of religion—a religion with aspects differing from those of Buddhism and Christianity, to be sure, but nevertheless always a religion."*

Dr. Katō's position is widely shared by influential individuals and groups in the nation. In 1929 a national commission, made up of thirty-one distinguished scholars and government officials, was appointed for the investigation of the Shintō shrines and their practices. The commission was still in existence throughout 1935, holding monthly meetings but unable to bring in any report of significance owing mainly to differences of opinion within the ranks of the commission itself relative to the religious status of the shrines.

With the bringing forward of a new religions

* Katō, Genchi, *Shinto no Shukyo Hattatsu Shi teki Kenkyu* ("A Study of the History of Religious Development in Shinto"). Published by the Chubunkwan, Tokyo, October, 1935.

The attention of the reader is called to an English article, "The Shinto World in 1934" in the 1935 edition of the Year Book, written by Dr. Kato.—Editor.

bill in 1935, this question of the religious nature of State Shintō has come up for renewed discussion in the secular press. The following important statement is from the well-known Tōkyō daily, the *Yomiuri Shimbun*.

Regarding the religions bill, a member of the commission on religious affairs in the Education Ministry asked secretly whether the government intends to control shrines from the standpoint of their religious activities. A government official replied that it has no such intention, for shrines are not regarded as religious centers. In other words, the government is evading the issue and does not mean to settle it. The inquirer recognized that shrines do engage in religious activities. Yet the government takes the stand that they are not religious in nature. The point at issue is whether there is anything religious about shrines. It is undeniable that there is. The government simply adheres to the policy of drawing a line between shrines and other religious institutions. It has the Shrines Bureau in the Home Ministry and the Religious Bureau in the Education Ministry. This is a mere administrative distinction. The government official's reply to the question was based on the government's traditional policy. As an official, he could probably have given no other answer, but it is beyond question that the shrines do involve religious elements. For the government to make an unnatural distinction between them and other religious institutions only confuses the public.

Though the officials of the government probably realize that shrines are religious, they are inclined to evade the issue. There must be some reason for this. They declare that sleeping dogs should be left alone. In theory, all religious elements should be removed from the shrines if they are not religious, thereby making clear to the public their nature. This would be rational and advantageous. We advise the government to take this course as quickly as possible.

Japanese shrines vary widely in their nature. An ancient poet, known for his shrine worship, once said

that the public may think that all Shintō deities are of equal rank but that it is mistaken, for birds, beasts and even insects are deified. This shows that many questionable objects are deified in the nation's shrines. The government should strip them of all religious elements and questionable objects. It is its duty to do this if it wants to encourage shrine worship. Something must also be done about questionable shrines in order to enhance the prestige of the rest. The conceptions of immortality and super-human power take first place in the shrines, making them absolutely incomparable with materialistic thought. For the government to encourage shrine worship among materialists is gross error. The whole question of shrines, with special reference to their religious bearing, should receive serious attention in all quarters."*

The above has dealt exclusively with National or State Shintō. The wide field of the activities of Sectarian Shintō during 1935 cannot be entered here. The latest available statistics of adherents in the Shintō sects follow:—

Shintō Honkyoku	1,206,778
Kurozumi Kyō	551,236
Shusei Ha	411,801
Taisha Kyō	3,343,477
Fusō Kyō	486,906
Jikkō Kyō	403,519
Taisei Kyō	728,373
Shinshū Kyō	739,381
Mitake Kyō	2,038,647
Shinri Kyō	1,412,332
Misogi Kyō	337,283
Konkō Kyō	747,869
Tenri Kyō	4,118,238
	<hr/> 16,525,840

* Yomiuri Shimbun, trans. in The Japan Advertiser, Jan. 24, 1936.

Chapter IV

PROBLEMS OF PRESENT-DAY BUDDHISM

Beatrice Lane Suzuki

1. The Work of the Temples

From the earliest times Buddhism has been associated with temples as Christianity is associated with the church. In recent days there has been a tendency to socialize the church and to make social service to a great extent take the place of church ceremonies, but when it goes too far in this direction it becomes philanthropy rather than religion, and this is felt by some Buddhists. Many modern Buddhist leaders are trying to socialize Buddhism, and urge that the supremacy of the temple influence is not good; but, on the other hand, there are other Buddhists, by no means the oldest, who maintain that the temple life is the heart of Buddhism and that religion must centre about it.

The temples started as places for the veneration of the Buddha. As long as Buddhism exists the temples with their life must remain. Primarily they are places for the worship of the Buddha, secondarily they are places for helping their congregations and devotees. This help takes the form of so-called masses for the dead and other services, prayers offered for special purposes, and so on. While this is deplored by some modern Buddhists who think that it is a relic of the feudal period, the majority of the Buddhists whom I have consulted think that all this helps to promote

religious faith and to comfort believers and in so doing it must and should be continued and considered an active and important part of a priest's duties. No doubt many priests perform these works perfunctorily and without enthusiasm, but almost all agree that they are an essential aspect of Buddhist life.

There are many activities for temple priests. Social work for others is not a new modern phenomenon. In the olden days, the temple was the centre for social work; here sons of laymen were taught as well as priests, sermons were preached, the sick and dying were visited and instruction given on religion. The latter included the Giving Precepts Ceremony which has an important bearing upon Buddhist ethics.

The temple was also often used as a home for political refugees and divorced women. It also took the place of a bank and was moreover the centre of culture where Tea Ceremony, Flower Arrangement, Calligraphy, and the composition of Poetry were taught, for the teachers of these accomplishments were almost invariably priests.

Masses for the dead were prominent but not the only form of work. No temple can possibly give up the stressing of masses for the dead while Buddhist laymen consider their dead in the way they still do after hundreds of years. The masses for the dead are the expression of religious faith; the need for them lies deeply in the religious faith of the Japanese.

Masses for the dead are not just for the dead themselves to further their life on the other shore, but they are remembrance observances for our own encouragement; for when remembering the

virtues of the dead we are made ambitious to emulate them, and in this way a mass for the dead may become the inspiration for ethical living. Personally, I have observed the salutary influence upon lay people after attending masses for the dead. So these very masses serve a double purpose, one as important as the other. Lay people are moreover comforted by these masses for they make it easier for the sorrowful to go on with their daily lives. Pilgrimages are still undertaken by all classes of Buddhists and the temples must be ready to receive these and minister to them both physically and spiritually.

As one Buddhist priest has expressed it, "to produce true men" is the aim of the temple and different sects have a different way of approaching this problem. To accomplish it priests themselves should be true men of faith and knowledge which is not always the case but is nevertheless the ideal. The Zen sect makes a special effort to train priests for their work. To be a temple master, a qualified priest, it is necessary for a man to spend at least three years in the *Zendo* engaged in a life of meditation and manual work. There he learns the lesson of selflessness, silence and effort.

Japanese Buddhism is often accused of still living in the feudal age. Although this criticism is true to a certain extent, yet Buddhism is noted for its adaptability and tolerance and has in many cases shown itself favourable to modern movements; and in any case, by its very being it must remain true to its basic teachings and activities whether these seem feudal or modern.

2. Is Buddhism Too Worldly?

Some feel too that Buddhism is becoming too worldly. We can however look upon this in both a good and a bad sense. There are indeed many cases of temple abuse, of immorality among priests and of a want of idealism. But from another point of view, it must be remembered that Mahayana Buddhism since ancient times has been a religion for laymen, and laymen demand from their religion a certain amount of worldly encouragement. Most prominent Buddhists agree with this. Idealism should not be vulgarized, yet the temple through the priests should take a certain amount of concern with the ordinary lives of its followers and serve their interests whether it be a recitation for the dead, a prayer for good fortune or sensible instruction.

Many laymen are Buddhists and some have come from priestly homes. Although their professions are worldly yet they keep the Buddhist spirit. Yet on account of this, necessarily worldly interests are mixed with their religion and this brings about a so-called worldly aspect to their Buddhist life. Christians also pray for worldly benefits for themselves and others. The latter called Intercession is in some sects made a strong point. So is it in popular Buddhism, benefits for self and others are prayed for to the Buddha and Bodhisattvas. The Shin sect alone is against this practice. But not all are intent upon worldly prayers, many are seeking the true spiritual life. Much fault is found with the priests but a prominent leader asserts that if Buddhist priests were

removed from Japan, spiritual culture would be much lessened, in fact, almost empty.

3. Reforming the Temples

There is much talk nowadays of reforming the temples. Just how they are to be reformed is a matter of different opinion among Buddhists. It should be taken up from within, competent and moral priests are needed with complete confidence between them and their heads and those they serve. A reform of the temples means a reform of the priests and this is felt to be true by the best priests. It is a pity that the priesthood is too largely a means of earning a living. Living conditions are such that they cause many priests to work in other fields such as ordinary teachers, writers, farmers, etc. The government ought to see that worthy temple priests are properly supported. The government should by its own management raise the status of Buddhist teachers and institute other reforms to improve the temples and their priests. Most of the corruption in Buddhist temples comes from greed, for human nature is as it is, whether in or out of a temple. The hereditary system also while in some respects of advantage, sometimes conduces to corruption in this respect. Help from the government in the form of regulation and recognition is needed and a strong public opinion, with no laissez faire attitude on the parts of either priests or laymen.

The professors and alumni of Buddhist schools should consider this deeply. So far perhaps Buddhist schools and colleges are too self-engrossed with their scholarly studies. That they must endeavor to raise the prestige of the temples is

the view of many enlightened Buddhists today. The general organization should be considered and reformed.

4. Sectarianism

In regard to sectarianism, undoubtedly sectarian views are overemphasized. Yet there is an effort at rapprochement, harmonious rather than inharmonious, at working together in many ways especially in colleges, meetings, etc. The Young Men's Buddhist Association (*Bukkyo Seinen Remmei*) movement makes for harmony and co-operation. In 1933, it managed the Pan-Pacific Buddhist Conference, which had much to do with the bringing of harmony and interest to different groups of Buddhists. An Intercollegiate Buddhist Association for Buddhist students has been organized, and also the Buddhist International Association (*Kokusai Bukkyo Rengo Kai*), the *Bukkyo Taikai* (the Mass Meeting of Buddhists), the *Hanamatsuri* (Flower Festival for Buddha's Birthday), and other associations. Moreover, a fine example of cooperation is the Taishō Daigaku which unites the sects of Jōdo, Tendai and Shingī Shingon for college study.

There is also much friendly intercourse between the priests of different sects. Yet no doubt much remains to be done in the work of uniting the Buddhists of the various sects. Buddhists differ as to the view of sectarianism. Some assert that financial conditions work against harmony and promote sectarianism. Of course the difference in doctrine between the so-called Pure Land sects and Self-Power sects is great and this

difference is sometimes difficult to overcome even with the greatest tolerance; however, a true understanding will minimize the sense of separateness. Each sect has something of its own to offer to Buddhism, as a whole; for instance, Zen offers its self-control in discipline and simplicity; Shin its gratitude and brotherhood of life; Nichiren its nationalistic viewpoint and sacrifice; Shingon its symbolism, rich ritualism and art. The ideal sect strives to harmonize tradition with the progressive spirit. My observation and talk with others would lead me to believe that on the whole there is general harmony.

5. The Temples and the Scholars

Buddhist priests seem to fall into two classes, those who are scholars and those who are engaged in so-called temple work. Many of the priests connected with some of the larger temples are themselves scholars and consequently their scholarship is much appreciated. But in many cases it would seem as if the temples are more interested in other things than in scholarship, such as the erection of costly edifices, images, etc. Yet when they are condemned for this, it must not be forgotten that a religion flourishes most when it is objectified among the people and the fact that these people are still interested in the building of edifices and images shows that the religion is still living. After all, to the ordinary believer a stately temple housing a beautiful statue of the Buddha is of more meaning than a volume of sermons or translations from the Sanskrit or Pali. Some leading Buddhists are of the opinion that

the scholars are greatly appreciated, others think they are not, and some frankly assert that practical men are more needed. Often the fact is deplored that there is not more harmony between scholars and temple authorities, while on the other hand, it is asserted that the scholars meekly follow the authorities. There are other critics who contend that if the temples are indifferent to the scholars, the scholars take little interest in the temples. However, never before have scholars been so busy in the writing of books and articles and delivering lectures and sermons.

6. Revival of Interest in Buddhism

Some of these scholars uphold the conventional teaching of the temples while others deny it and branch into new fields of thought. One tendency in a scholarly direction is that of turning back to primitive Buddhism under the inspiration of European scholars, but the majority headed by the Buddhist colleges remain faithful to Japanese medieval Buddhism. To be true to the spirit of Shinran or to Kōbō Daishi as the case may be, is their ideal.

During the past years there has seemed to be a revival of interest in Buddhism. An overflow of books, magazine articles, sermons, lectures, the drama and even the radio have taken their part in it. This seems to be due to a reaction against materialism. Young men are turning their minds more and more to religion and Buddhism has its share in their interest. The government has fostered this tendency as a corrective of dangerous thoughts and encouraged Buddhist as well as

other religious activities. In regard to the influence of Marxism upon Buddhist leaders while it may have affected many in the large cities, the majority of those in the temples as well as in the colleges do not seem to be so deeply influenced.

The new interest in Buddhism comes partly because of the fact that people are more and more realising the worth and truth of Buddhism after a period of neglect since the beginning of Meiji. The study of science, modern philosophy and Christianity has been the cause of greater study of Buddhism with the result that many are surprised to find in this neglected religion what they need to guide them through the difficulties of life. Of late, the government is encouraging Buddhist efforts by allowing general talks on religion in schools.

Other religious movements owe much to Buddhist principles. Many of the new Shinto societies such as Hito-no-Michi, Tenrikyō, and others take from Buddhist philosophy and ethics, adding to their own tenets.

The Restoration of Meiji was hard upon Buddhism, but Buddhists were not discouraged and for these decades have been working hard to advance their religion. This indicates that Buddhism has deep roots in the mentality and emotional life of the people generally. The government sanction of priests living like laymen to a great extent destroyed the old Bhikku ideal.

But there are many Buddhists who feel that this is no real revival and are urging their *confrères* to work harder than ever to turn this seeming or temporary revival into a true one.

How to do it is the subject of their thought and care.

All believe that Buddhism has much influence on the moral life of the Japanese in spite of the fact that many Buddhists have not themselves lived up to their high moral ideals; nevertheless the social work of Buddhist sects can be seen to be many and varied.

7. Social Movements

Of late years, Buddhism has taken much interest in social movements. The social service side may have been greatly stimulated by Christian example. Yet ancient and medieval Buddhism was not without activities of this kind although managed in different ways. When, however, social service is carried too far by religion, it encroaches upon the duties of government activity. Here is where Buddhism may act rather as instructor than as active social worker. Yet that it does both is easily to be seen when one considers the institutions it supports: schools, societies, old age homes, hospitals, kindergartens, Sunday Schools, work for prisoners. It is to be regretted that attention has not yet been given to animal welfare work although the Japanese Buddhists have the example in this respect of many fine Buddhists in the past such as the Emperor Asoka, Prince Shōtoku Taishi and the priest Ryōkwan of Kamakura who not only helped human beings but animals as well.

Buddhism like all religions is concerned first of all with the individual because it is only by lifting the individual to a higher life that society can be

helped. But Mahayana Buddhism is also concerned with society for it is a religion based upon altruism and the Bodhisattvayana its foundation. The Bodhisattva is a being who works to save others and as all true Mahayana Buddhists aim to be Bodhisattvas, we may say that Mahayana Buddhism is a religion which essentially lives for others, i. e. society. Therefore it considers both the individual and society.

The National Truth Movement recently formed as the ideal of combining social movements with Buddhist faith is working for that end. The International Buddhist Association is also working as much for social improvements as for Buddhist teaching. In fact, a new flow of life seems to have entered into present Buddhism, enriching it and reaching out to embrace many forms and activities of life which were formerly closed to it or to which it itself was indifferent.

8. Strong and Weak Points

The strongest points in the Buddhism of today is, as always in its past history, its compassionate spirit, its ideal selflessness, and also its emphasis upon wisdom, i. e. enlightenment. In spite of all corruption and degeneracy in many quarters of Buddhist life these ideals are as prominent today as they ever were. Secondly, its tolerance and adaptability must be noted even though some of its critics believe that this very tolerance and adaptability is sometimes carried too far. The weakest point of Buddhism indeed may be said to lie in this too tolerant attitude, overlooking faults and neglecting to remedy these faults in the lives

of self and others. This may account to some extent in the turning of some Buddhists of the present to Primitive Buddhism, which emphasizes the Vinaya (Moral Discipline) which has become lax in some Buddhist quarters.

What Buddhism most needs today according to Buddhists themselves and their best friends is effective teaching and right living by its priests and followers. Buddhism should be a living experience and not formal study or ritualism. As it is, it has penetrated deeply into national thought and culture and the feeling of the people.

In Mahayana Buddhism are all the elements which make for perfection of character and enhancement of true religious feeling. But to bring them to fruition, endeavor and struggle both individual and social are necessary. Buddhists themselves realise this even when weak human nature makes it difficult for for them to achieve the results they desire.

Buddhists today however have not given up their ideals and while many of them are stagnant mentally and indifferent morally there are many sincere workers among them striving really "to produce true men" and lead them on the road to Buddhahood.

Chapter V

THE CATHOLIC CHURCH IN JAPAN AT THE PRESENT TIME

Yoshigoro Taguchi

I. Outline of the Modern Reestablishment of the Church in Japan

In 1873 the Law against Christianity was revoked. Prior to this time, the Roman Congregation of Propaganda entrusted the propagation of the Catholic Religion in Japan to the Foreign Mission Society in Paris.

The first Bishop assigned to Japan was Msgr. Focard, but he failed to obtain his long-cherished desire to enter the country. His successor was Msgr. Petitjean who upon entering Nagasaki was permitted to preach the Gospel to the foreign residents only. However in a short while some three thousand descendants of the early Catholics made themselves known to him as followers of the true religion. The first descendants were found in the village of Urakami near Nagasaki. This discovery is known throughout the world as one of the brightest pages in Christian History. The people of Urakami recognized the religion of their forefathers because of the devotion which they had to the Blessed Virgin and because this same devotion was taught by the new missionaries. They also asked whether the missionaries were married since they knew that the early mission-

aries did not marry and recognized in this another indication of their religion. The third point which they inquired about to ascertain the truth of the present religion concerned the Pope whom they knew to be the head of the Catholic Church. After the missionaries satisfactorily answered their queries the people of Urakami knew that they had again found the teachers of the religion which their forefathers had died for.

In 1876 all Japan was divided into two Vicariates. Bishop Petitjean was appointed Vicar of South Japan while Bishop Osouf was put in charge of North Japan. In 1891 these two Vicariates were further divided into the Dioceses of Tokyo, Osaka, Nagasaki, and Hakodate. The Archibishopric or Metropolitan See was located in Tokyo, and thus was established for the first time an ecclesiastical heirarchy in Japan.

II. Present Status of the Catholic Church in Japan

Until 1876 only missionaries of the Foreign Mission Society of Paris taught the Catholic doctrine in Japan. Subsequently many different Societies and Congregations were given parts in which to preach Catholicism. All these Societies work for the same end, teach exactly the same doctrine, and are integral parts of the organization of the Church. They all work under the supreme authority of the Pope in Rome.

The Dioceses of Tokyo, Osaka, and Fukuoka are still in charge of French missionaries. The first Japanese Diocese was Nagasaki and its Bishop, Msgr. J. Hayasaka, is the first Japanese

Bishop in the history of the Church. He was consecrated in Rome by the Pope on October 30th, 1927. The Diocese of Hakodate is in charge of Dominican Fathers from Canada but for the present no Bishop has been appointed.

In the ecclesiastical organization the next in order after a Diocese is a Vicariate Apostolic. At present there are three such Vicariates in Japan. That of Hiroshima is in charge of German Jesuits; that of Sapporo, German Franciscans; and Nanyo, Spanish Jesuits.

After Vicariates Apostolic come Prefectures Apostolic. There are six Prefectures in Japan: Shikoku, Miyazaki, Niigata, Nagoya, Taiwan, and Kagoshima. The lowest ecclesiastical unit is that of an Independent Mission, of which rank is Karafuto. At the present time, within the limits of Osaka Diocese, the territory known as Shiga-ken has been given over to the American Maryknoll Fathers, who for many years in the past have been working among the Japanese in America, Chosen, and Manchukuo.

Ecclesiastical Heirarchy:

Archdiocese of Tokyo: Archbishop A. Chambon.

Diocese of Nagasaki: Bishop J. Hayasaka.

Diocese of Osaka: Bishop J. Castanier.

Diocese of Hakodate: Msgr. A. Dumas.

Diocese of Fukuoka: Bishop A. Breton.

Vicariate Apostolic Hiroshima: Bishop J. Ross, S. J.

Vicariate Apostolic of Sapporo: Bishop W. Kinold, O. F. M.

Vicariate Apostolic of Nanyo: Bishop de la Rego, S. J.

Prefecture Apostolic of Shikoku: Msgr. M. Perez, O. P.

Prefecture Apostolic of Niigata: Msgr. A. Ceska, S. V. D.

Prefecture Apostolic of Nagoya: Msgr. Jos. Reiners, S. V. D.

Prefecture Apostolic of Kagoshima: Msgr. E. Roy, O. F. M.

Prefecture Apostolic of Taiwan: Msgr. Thomas de la Hoz, O. P.

Prefecture Apostolic of Miyazaki: Msgr. V. Cimatti, S. D. B.

To countries which have diplomatic relations with the Vatican an Apostolic Nuntio is sent by the Pope. To others, is sent an Apostolic Delegate. The first Apostolic Delegate was sent to Japan by Pope Benedict XVth in 1919. The First Delegate was Archbishop P. Fumasoni-Biondi who is now Cardinal Prefect of the Sacred Congregation of Propaganda in Rome. His successor was Archbishop M. Girdini who later was appointed Archbishop of Ancona in Italy. The next Delegate was Archbishop E. Mooney who later was placed in charge of the Diocese of Rochester in the United States. The present Apostolic Delegate is Archbishop Paul Marella, who arrived in Japan in 1933.

His Excellency Archbishop Paul Marella, the present Apostolic Delegate was born in Rome in 1895. He studied philosophy, theology, and canon law in the Roman Seminary. Later he studied civil law in the Roman State University. After becoming a priest he was appointed a Secretary in the Sacred Congregation of Propaganda. Later he was sent to the United States where he

was Auditor at the Apostolic Delegation. After eleven years in America he was made Apostolic Delegate to Japan.

III. Catholic Educational Work

It has always been the policy of the Catholic church to train native Catholics to become priests. Hence there are established Seminaries in which the necessary course of studies can be followed. The first Seminary was established in Nagasaki soon after the missionaries returned to Japan. The Seminary in Tokyo was established by the present Archbishop of Tokyo in 1929. Three years later this Seminary was made into a National Seminary to which the Bishops in all parts of Japan could send their students. The present Rector of this Seminary is the Very Rev. S. Candau of the Paris Foreign Mission Society. The number of students at the present time is 95. After three years of philosophy they must study four years of Theology before Ordination to the Priesthood. This Seminary is recognized by the Educational Ministry as a special institute.

Students in the National Seminary come from the various Preparatory Seminaries listed below:

	No. of students	Director
Tokyo	45	Rev. R. Dossier
Nagasaki	70	Rev. W. Urakawa
Fukuoka	77	Rev. F. Bois
Miyazaki	38	Rev. R. Caro
Sapporo	6	Rev. J. Okubo

At such a time when the number of Japanese clergy is sufficient to minister to the needs of the Japanese Catholics, the foreign missionaries are

prepared to leave for other lands. This has always been the policy of the Catholic Church.

The following Schools are conducted by various Catholic Religious Societies in absolute conformity with the rules and regulations stipulated by the National Board of Education.

Name	No. of Students	In charge of:
Catholic University in Tokyo	500	Society of Jesus

The Rector of the University is Rev. Dr. H. Hoffmann, S.J. The University has a two years' preparatory course and a three years' university course. (Literature, Philosophy, Commerce, Economics.) The Jochi Semmon-gakko has a three years' course including Journalism, Law, and Commerce. The Jochi Gaikoku-Senshu-gakko has also a two years' course.

Morning Star School

(Gyosei) 1324—Brothers of Mary.

This school was established in the year 1888 when the first Brothers came to Japan from Belgium. In addition to the above mentioned school in Tokyo they also have a school in Yokohama (St. Joseph's College) which numbers 150 students. Another school in Nagasaki (Kaisei Gakko) having 750 students and a Commercial School in Osaka (Meisei) with 860 pupils.

Nanzan Chugakko . . 230—Society of Divine Word
(Nagoya)

This school was founded by Msgr. Jos. Reiners in 1932.

The Brothers of the Christian schools who are famous throughout the world as leaders in educa-

tion of young men are planning the establishment of a school in Hakodate in the near future.

Various Catholic Sisterhoods have been actively engaged in the direction of Girls' schools in various parts of the Empire. The first Catholic Sisters to start work in Japan came to Tokyo in 1872. This Sisterhood, the Dames of St. Maur now have schools for girls in many large cities in Japan.

In Tokyo:	Futaba Jo Gakko	pupils: 528
	Primary School	" 308
	Kindergarten	" 138
	Futaba-Kai	" 468
	Sumire Gakuin	" 44
In Yokohama:	Koran Jo Gakko	" 507
In Shizuoka:	Fukuoka Commercial	
	School for girls	" 172
	Seikazoku Gakko	" 109
In Kobe:	Kambayashi Gakko	" 146
	Commercial	" 338

The Dames of the Sacred Heart came to Japan in 1908 and specialize in teaching the children of the higher classes.

In Tokyo: Seishin Gakuin:

	High School pupils	200
	Primary School pupils	240
	Special High School pupils	255
In Obayashi:	Seishin Gakuin	pupils 420

The Sisters of St. Paul de Chartres have a large school in Tokyo (Shirayuri) with more than one thousand pupils. In addition to the above mentioned Societies there are several others engaged in educational and social work in different parts

of Japan. Among them are two distinctly Japanese Sisterhoods, namely, the Sisters of the Visitation (Hōmon-Kai) and the Seishin Aishi-Kai. These latter Japanese Societies are in charge of hospitals, schools, and sanatoria.

IV. The Catholic Press

Up to a comparatively recent time the activities of the Catholic Press were comparatively limited since the missionaries were primarily engaged in the establishment of mission centers. Among the pioneer foreign missionaries engaged in the work of the Press we find Rev. Father Liguel of the Paris Foreign Mission Society who published many books and tracts, the most famous being: "Principles of Scholastic Philosophy," "Outline of Catholic Theology," and "Ideals of Youth." The Rev. Fr. Steichen was editor of the Catholic magazine "Koe" which was founded about forty years ago in Kyoto. His famous work "Christian Daimyōs" has been translated into French, English and Japanese and enjoys great popularity. Rev. Father Raguét has also contributed very much to Catholic press work. His translation of the New Testament from the original Greek is noted for its accuracy and his French-Japanese Dictionary is used widely.

In 1931 the first National Press Conference was convened in Tokyo. Before this time the following Catholic periodicals were published: "Koe," a Catholic monthly, by the Kyoto-Sha in charge of Rev. Fr. Steichen. At the same place was published the "Oshie no Sono". In 1924 these two magazines were combined into one. In the Diocese of Osaka there was published monthly the

"Kokyo Katei no Tomo"; the Kobe Catholic Young Men published the "Catholic News". The Komyosha of Sapporo published each month the "Komyo". In Tokyo the Catholic Young Men's Association under the Presidency of Admiral Yamamoto published the weekly "Catholic Times". In 1931 after the Press Conference the Catholic "Chuo Shuppanbu" was established with the Apostolic Delegate as Honorary President, the Archbishop of Tokyo, the President, and Rev. Dr. Paul Taguchi as Director. Thus all Catholic Press activities were united. This Central Publishing House now publishes a weekly newspaper, several periodicals, books, and pamphlets. The national organ of the Catholic Church in Japan is the weekly newspaper "Kattoriku Shimbun". The "Koe" is still published monthly and numbers 3,000 subscribers. The monthly "Catholic" is published for the intellectual class and has 1,000 subscribers. For sick people there is published each month the "Fukkatsu" and for children "Umi no Hoshi".

The Catholic publishing house in Tokyo publishes books in Japanese and other languages. Among the more important Catholic publications of the past year we find the Pastoral Letter of the Bishops concerning the patriotic duties of Catholics in Japan, and the "The Manchoukuo Empire and the Catholic Church" by Rev. Dr. P. Taguchi. The former book speaks of the obligations of Catholics concerning patriotism while the latter makes known the present status of the Catholic Church in the Manchoukuo Empire.

The Kyohosha in Nagasaki publishes a weekly newspaper for the Catholics in that Diocese. The

Director, Rev. Fr. Urakawa also published recently two volumes concerning the "Discovery of Catholic Japanese after the Meiji Restriction". He is known as one of the most famous scholars of Catholic History in Japan. Also in Nagasaki there is a publishing House in charge of the Franciscan Conventual Brothers which publishes "Mugenzai no Kishi" which has more than 5,000 circulation. In Tokyo the Salesian Fathers have a publishing house where the monthly "Don Bosco" is edited and printed. The Catholic Institute for Philosophy and Science in Okayama publishes the monthly "Biblica" (Seisho-Shiso). The Director, Rev. Father Shibutani, is preparing a large work concerning Catholic Principles several volumes of which have already appeared.

Several outstanding leaders in Catholic press work are: Rev. Fr. F. X. Iwashita, who has published several books, among the most recent being a translation of "The City of God," by St. Augustine. Rev. Dr. Totsuka has also been actively engaged in writing for the Catholic Press many articles in addition to several books.

Last year the National Commission for the Press and Catholic Action was organized. Members of this Commission have been taken from both the Japanese and foreign clergy in Japan. The Apostolic Delegate is the Protector, the Archbishop of Tokyo the President and Rev. Fr. H. Noll, O.F.M. the Secretary. This Commission publishes the quarterly magazine for missionaries called "Actio Missionaria".

V. Charitable Work

Charity has always been the queen of Christian

virtues. The Catholic church throughout her long history has always been engaged in works of this nature. In Japan too this activity has played an important role in the Catholic Church.

In 1888, a Leper Asylum was founded in Koyama, which is now directed by a Japanese priest. There are about 130 patients here at the present time. A second Leper Asylum has been established in Biwazaki in 1898. There are 51 patients there. This Asylum is in charge of the Franciscan Sisters of Mary who also manage the Catholic Hospital, Seibo Byoin in Tokyo and the International Hospital in Yokohama. This Congregation also directs an Old Women's Home in Tokyo.

The Very Rev. Jos. Flaujac, Vicar General of the Archdiocese of Tokyo, founded two large sanatoria known as Bethania no Ie and Bethlehem. He is also in charge of Nazareth House which takes care of the children of the patients. At Bethlehem, which lies in the outskirts of Tokyo, he also has a Primary School which is recognized by the Government.

Settlement work among the poor is being done by the Society of Jesus and the Society of St. John Don Bosco (popularly called the Salesian Society). These settlements dedicate all their efforts to alleviating the conditions found among the poor in the slums.

The Sisters of Charity, who are internationally famous for their work among the poor, are developing their activities in the cities of Osaka and Fukuoka. Practically each Religious Society of Sisters is engaged in some kind of charity work.

VI. Catholic Action

Catholic Action consists in the cooperation of the Catholic laity in the propagation of the Faith and is strictly a religious movement under the leadership of the Bishops and priests. In practically every parish in Japan the lay people are united under the leadership of the pastor for the purpose of making Catholic teaching known to their friends and fellow-citizens.

The two leading Catholic Young Men's Associations are those found in Tokyo and Sapporo. The one in Tokyo has its headquarters at the Central Publishing House in Kojimachi-ku. Monthly meetings are held so as to facilitate the realization of its program. The Association in Tokyo numbers three hundred members who are under the Presidency of Mr. K. Saito and the Vice-presidency of Mr. K. Sagara.

Among other associations promoting Catholic Action we find the Catholic Marriage Club, and the Study Clubs at the Imperial, Keio, Hosei, Waseda, and Jochi Universities. The members of these Catholic Study Clubs hear monthly lectures given by prominent Catholic priests or laymen.

Another Catholic Action Association has been organized under the patronage of the Apostolic Delegate. The members of this Association are Catholic professors engaged at any of the many Universities in Tokyo. Professor Kotaro Tanaka, of the Imperial University in Tokyo, is the President while Professor Yoshihiko Yoshimitsu is Secretary.

There is also a Catholic Artists' Guild with members from all parts of Japan. The central

office of this Guild is at the Jochi University. The Director is Rev. H. Heuvers, S.J. This Guild sponsors semi-annual exhibitions of the paintings of its members at some public Hall in Tokyo. The aim and purpose of this Guild is to foster the development of Catholic Art along traditional Japanese lines. Each year they prepare Christmas cards which have been enthusiastically received in many countries of the world. It is hoped that future books treating Catholic doctrine will be illustrated by these artists.

A Catholic Young Men's Association holds a weekly meeting at which is given a higher course of study in strictly religious subjects such as Scripture, Dogmatics, Moral Theology and History. These conferences are given by various Catholic priests and the meetings can be attended by Catholics as well as non-Catholics.

Each Summer during the month of July there is given a week's seminar in Catholic Doctrine by leading priests of the country. Those attending this Seminar come from all parts of Japan, Korea, and Manchoukuo. A similar Seminar is held each year, at the Yamato Girls School, for women.

Since many Japanese emigrants go each year to Brazil, which is a Catholic country, the Japanese Government several years ago asked that Japanese Catholic priests be sent there not only to take care of the emigrants who are Catholic but also to further good relations between the Japanese emigrants and the Government of Brazil. As a result Rev. Shohachi Nakamura was sent to Brazil. Likewise, the Rev. Yamanaka gives twice each month a lecture to the emigrants who are preparing to leave for Brazil.

In addition to Catholic Action organizations among men we find several prominent Associations among the women. The most prominent is the national organization called the "Nippon Shimai-Kai". This Shimai-Kai was founded by Rev. H. Gemeinder, S.V.D. but a few years ago in Aki-ta and now numbers more than 5,000 members in all parts of the Japanese Empire. The central office is in Tokyo. The prime end of this organization is to foster the spiritual and moral formation of Japanese young women. There are three distinct sections embracing elderly ladies, young women, and young girls. This Shimai-Kai has already accomplished much good and the future is very bright.

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VII. Religious Congregations in Japan

In Catholic terminology, we call all those religious, or regulars (from regula, a rule) who are members of an order or congregation, which enjoins on its members the three vows of Poverty, Charity, and Obedience. However, there are several kinds of religious congregations, according to the secondary end which they propose to realize, the first and primary end being, always, the sanctification of the members themselves. Among these several kinds, there are two principal classifications, namely, the active religious life and the contemplative religious life. The distinction is well defined but it does not mean that those engaged in the active life never practice also the contemplative. They practice both, while the contemplative is engaged solely in his own work. The religious orders devoted to the contemplative

life which are now in Japan are the Trappist monks and sisters, the Carmelite sisters, and the Adoration sisters. These all live the contemplative life, devoting their time to prayer and mortification within the monastery or convent enclosure, out of which they cannot come except by special permission obtainable in extraordinary cases.

The Trappist monks arrived in Japan in 1894, and founded a great monastery in Tobetsu, near Hakodate city. Some years ago they also founded another monastery in Shindenbaru in Fukuoka Prefecture. The life of these monks is well known in Japan, not alone in the Catholic world, but also in the non-Catholic. There are now 7 foreign and 56 Japanese monks in the Tobetsu monastery and 1 foreign and 17 Japanese monks in the Shindenbaru monastery. Their life (as visitors can see) is a hard one, devoted to prayer and mortification in work, with the conversion of sinners and the salvation of mankind as their object.

The Trappistine sisters arrived in Japan in 1897 and erected their monastery or convent in Yurokawa, the opposite side of Hakodate. They opened very recently a second convent near Kobe. There are now 96 Japanese and 20 foreign sisters in the Yurokawa monastery.

The Carmelite sisters arriving in this country only three years ago, founded their convent in Shakuji in Tokyo, near the major Seminary. Already there are 11 Japanese and 3 foreign sisters living there. St. Therese of Liseaux, the Carmelite sister, commonly known as "The Little Flower", is famous throughout the world, and her simple, saintly life attracts people of goodwill in Japan.

The Adoraton sisters have their central convent

in Kojimachi in Tokyo and are living there the contemplative life. Last year the Spanish sisters called "The Servants of the Sacred Heart" came to Mikawa Dai Machi in Tokyo. Their lives center around the Blessed Sacrament of the Altar, to which they bind themselves by special promises.

The Benedictine Fathers arrived in Japan four years ago. At present they are engaged in studying the Japanese language and in acquiring some suitable territory on which to build their future monastery. The Benedictine order is contemplative, one of the oldest in the Church. Their founder St. Benedict, belonging to the sixth century, is called the Father of monasticism. These fathers came to Japan from the Abbey of Beuron, and doubtless will introduce into this country the famous Beuron art.

The Jesuit fathers are endeavouring to encourage development of science. The Dominican fathers, also, in the Hakodate and Shikoku missions have their special convents devoted to their special lines of work. The Franciscan fathers are conducting work among the poor in accordance with the spirit of their order and that of their founder, St. Francis, "the poor man of Assisi." The Salesian fathers, also in accordance with the object of their order and their founder, St. John Bosco, are working for the education of young men in professional schools, printing offices, etc., and devote themselves generally to charitable works. The Brothers of Mary devote their lives to the education of young men; they now count more than 80 Japanese brothers among their members.

These religious congregations generally send

some of their young aspirants or candidates to Catholic universities in Europe or America for the purpose of higher studies in Church subjects. The dioceses also send every year their most promising seminarists or candidates for the secular priesthood to foreign seminaries, especially to the Propaganda College of Rome, for the superior courses in Theology, Philosophy, Holy Scripture, or Canon Law.

Official Statistics of the Catholic Church in the Japanese Empire 1934—1935

The Archdiocese of Tokyo—Paris Foreign
Mission Society

Personnel:—

Archbishop		1
Secular priests	{ Foreign	30
	{ Japanese	15
Religious	{ Foreign	28
	{ Native	3
Lay Brothers	{ Foreign	41
	{ Native	16
Sisters	{ Foreign	116
	{ Native	109
Mission stations	{ Primary	34
	{ Secondary	65
Establishments	{ Major	45
	{ Minor	13

Schools:—

Major seminaries	1	Seminarists	{ Major	19
			{ Minor	41
Universities	1	Students		500

Secondary Schools	{ For boys	1	Students	
	{ For girls	6	Students	2691
Elementary Schools	{ For boys	2	Students	404
	{ For girls	5	Students	1453
Kindergartens	13		Children	785

Charitable works:—

Orphanages	3
Hospital	8

Press:—

Printing office	2
Weekly publications	1
Monthly publications	4
Books published	30

Total Catholic population, 1935 15,003

Total Catholic population, 1934 14,288

The Diocese of Osaka—Paris Foreign
Mission Society

Personnel:—

Bishop		1
Secular priests	{ Foreign	22
	{ Japanese	6
Religious	{ Foreign	3
	{ Japanese	0
Lay brothers	{ Foreign	5
	{ Japanese	7
Sisters	{ Foreign	21
	{ Japanese	13
Mission stations	{ Primary	22
	{ Secondary	34
Establishments	{ Major	7
	{ Minor	23

Schools:—

Seminary	0	Seminarists	{ Major	16
			{ Minor	19
Secondary Schools	{ For boys	1	Students	896
	{ For girls	7	Students	1880
	{ For boys	2	Students	404
	{ For girls	5	Students	1453
Kintergartens		13	Children	785

Charitable works:—

Orphanages 2

Total Catholic population, 1935 8,980

Total Catholic population, 1934 8,002

The Vicariate Apostolic of Hiroshima—

Society of Jesus (German Province)

Personnel:—

Bishop 1

Jesuit priests 13

Secular priests 2

Lay brothers, foreign 5

Sisters { Foreign 15

{ Japanese 18

Mission stations { Primary 11

{ Secondary 6

Establishments { Major 3

{ Minor 8

Schools:—

Seminarists { Major 2

{ Minor 4

Secondary for girls 2 Students 360

Kindergartens 8 Children 640

Charitable works:—

Orphanages	2
Others	1

Press:—

Monthly publications	2
Books published	13

Total Catholic population, 1935 1,739

Total Catholic population, 1934 1,647

The Apostolic Prefecture of Nagoya—
Society of the Divine Word

Personnel:—

Prefect Apostolic	1	
Priests { Religious		13
{ Secular		2
Lay brothers { Foreign		6
{ Japanese		2
Sisters { Foreign		23
{ Japanese		24
Mission stations { Primary		12
{ Secondary		2
Establishments { Major		9
{ Minor		6

Schools:—

Seminarists { Major		3
{ Minor		9
Secondary, boys	2 students	346
Kindergartens	3 children	627

Charitable works:—

Orphanages	1
Hospitals	1
Others	1

Press:—

Monthly magazines 2

Total Catholic Population in 1935	1,384
" " in 1934	1,249

The Prefecture Apostolic of Niigata—
Society of the Divine Word

Personnel:—

Prefect Apostolic	1
Missionary priests	17
Sisters { Foreign	8
{ Native	23

Mission stations

Establishments { Major	3
{ Minor	12

Schools:—

Seminarists { Major	4
{ Minor	3
Secondary, girls 1	students 495
Kindergartens 13	children 951

Charitable works:—

Orphanages	2
Hospitals	2
Others	1

Press:—

Books published 2

Total Catholic population in 1935	1,084
" " in 1934	1,043

The Diocese of Nagasaki—Entrusted to the Japanese Priests

Personnel:—

Bishop	(Japanese)	1
Priests	{ Foreign	1
	{ Japanese	33
Religious	{ Foreign	7
	{ Japanese	1
Lay brothers	{ Foreign	28
	{ Japanese	31
Sisters	{ Foreign	8
	{ Japanese	28
Mission Stations	{ Primary	60
	{ Secondary	24
Establishments	{ Major	48
	{ Minor	50

Schools:—

Seminarists	{ Major	26
	{ Minor	54

Secondary, boys	2,	students	830
	girls 2,	"	140
Kindergartens	6,	children	501

Charitable works:—

Orphanages	3
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Press:—

Monthly magazines	2
Books published	5

Total Catholic population, 1935	54,770
Total Catholic population, 1934	54,940

The Diocese of Fukuoka—Paris Foreign Missionary Society

Personnel:—

Bishop	1	
Secular priests	{ Foreign	27
	{ Japanese	1
Religious	{ Foreign	1
	{ Japanese	2
Lay brothers, Japanese		12
Sisters	{ Foreign	31
	{ Japanese	35
Mission stations	{ Primary	19
	{ Secondary	4
Establishments	{ Major	12
	{ Minor	24

The Apostolic Prefecture of Kagoshima— Canadian Franciscan Fathers

Press:—

Prefect Apostolic	1
Franciscan priests	16
Lay brothers, foreign	1
Sisters, foreign	20
Mission stations	{ Primary 13
	{ Secondary 34
Establishments	{ Major 4
	{ Minor 10

Schools:—

Seminarists	{ Major 7
	{ Minor 23
Secondary, girls	1, students 60
Kindergartens	2, children 110

Charitable works:—

Orphanages	3
Others	4

Total Catholic population, 1935 4,737

Total Catholic population, 1934 4,758

The Apostolic Prefecture of Miyazaki—
Salesian Fathers.

Personnel:—

Prefect Apostolic	1
Salesian priests	9
Foreign lay brothers	3
Foreign sisters	10

Mission stations	{ Primary	5
	{ Secondary	14

Establishments

Schools:—

Seminarists	{ Major	17
	{ Minor	50
Kindergartens	2,	children 110

Charitable works:—

Orphanages	3
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Press:—

Monthly magazines	2
Books published	10

Total Catholic population, 1935 1,246

Total Catholic population, 1934 1,224

The Apostolic Prefecture of Shikoku— Spanish Dominican Fathers

Personnel:—

Prefect Apostolic	1
Dominican foreign priests	10
Dominican native priests	1
Sisters { foreign	5
{ native	4
Mission Stations { Primary	8
{ Secondary	5
Establishments { Major	1
{ Minor	7

Schools:—

Seminarists { Major	3
{ Minor	4

Secondary, girls 1, students	300
Kindergartens 2, children	310

Charitable works:—

Orphanage	1
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Press:—

Monthly magazine	1
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Total Catholic population, 1935	706
Total Catholic population, 1934	702

The Diocese of Hakodate— Canadian Dominican Fathers

Personnel:—

Administrator Apostolic	1
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Canadian priests	21
Japanese priests	6
Religious { Foreign	6
{ Japanese	5
Lay brothers { Foreign	6
{ Japanese	47
Sisters { Foreign	52
{ Japanese	92

Mission stations:—

Primary	18
Secondary	5
Establishments { Major	5
{ Minor	17

Schools:—

Seminarists { Major	8
{ Minor	14
Secondary, girls 3, students	1,309
Kindergarten 7, children	348

Charitable works:—

Orphanages	2
Hospitals	1
Others	4

Press:—

Monthly magazine	1
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Total Catholic population, 1935	3,357
Total Catholic population, 1934	2,262

The Apostolic Vicariate of Sapporo—
German Franciscan Fathers

Personnel:—

Bishop	1
Foreign priests	24
Native priests {	
Secular	3
Religious	3
Lay brothers {	
Foreign	7
Japanese	3
Sisters {	
Foreign	37
Native	19
Mission stations {	
primary	15
secondary	9
Establishments {	
major	3
minor	21

The Independent Mission of Karafuto— Polish Franciscan Fathers

Personnel:—

Administrator	1
Priests	4
Lay foreign brothers	1
Mission stations {	
primary	3
secondary	4
Establishments	3

Total Catholic population, 1935 495

Total Catholic population, 1934 455

The grand total Catholic population for all Japan

in 1935	105,660
in 1934	103,271

(The detailed statistics for the colonies of Japan will not be given here, but the total Catholic population of all the colonies is given as 155,948 in 1935 and as 147,576 in 1934. This makes a grand total of Catholics in the Japanese Empire in 1935 of 261,608.)

PART II

THE CHRISTIAN MOVEMENT

THE UNIVERSITY OF CHICAGO

PART II

THE CHRISTIAN MOVEMENT

Chapter VI

THE CHRISTIAN CHURCH IN 1935

Charles Wheeler Iglehart

The year 1935 was one of mingled successes and reverses in the organized life of the church,—of growth, but of relatively small growth,—and for this the chief causes lay outside the churches altogether. Any appraisal of their work, therefore, must begin with a glance at

I. Backgrounds

During the past year in its relations to the western nations Japan has again unequivocally declared that it has come of age. Its declaration of independence has been aggressive, and realistic, and it has been supported by the rank and file of the people. Independent action, direct action and even force, to accomplish the national will wherever necessary throughout the world seems to be the adopted policy.

In Eastern Asia the thrust of empire has gone on more swiftly than ever. A quarter century of colonial administration of Chosen is being celebrated, administrative direction of Manchuria is being consolidated; relations with North China are inter-tangled; rims are touching with the

Soviet Republics in Mongolia. Altogether Japan has assumed the position of tutelage over Eastern Asia, with all the consequences which that may involve.

At home the crisis psychology has continued unabated. But a certain elation has been generally characteristic of the people. There has been fear for many years; now that fear is being faced, and the mood of depression has given way to one of adventure. Expansion is in the air. Confidence in a cause and in the ability to promote it marks the spirit of the ordinary citizen. Americans who recall the Spanish War will recognize the mood of satisfaction over easy victories gained at a distance and without the chastening effects of a full-sized war.

A renaissance of native culture has taken place. The old literature, religions, historic personages, and even terminology and place names have come in for special attention. New techniques are being developed for introducing the ancient Japanese culture to the western world, both in Japan and abroad. A sense of values in the old and of pride in them has resulted in something of a reaction away from Occidental things in general.

The economic world is in confusion. Successful price competition in almost any Japanese product sold anywhere in the world has set industry and transportation booming. The activities on the mainland call for increased production in the heavy industries. Talk of depression continues, but it is in the face of actual prosperity. Amusement places are crowded. Luxuries multiply, though on a lower level than in western countries. The nation is sport conscious.

Yet all is far from well in the financial world. Many feel that the prosperity is illusory and temporary. Wealth becomes ever more unevenly distributed. Wages are at a starvation level. Morale among workers has almost broken down. Furthermore, the accelerating tension between city and rural life-interests has attracted wide attention. Nothing avails to close the gap between urban and farming people. In the country poverty reigns, with its attendant debts, ill-health, privation and almost despair. Natural calamities this past year, of flood and cold and fire have immensely added to the burdens of the country communities. Landlord-tenant frictions, too, have continued. The widening control of land by banks, and the financier-direction of political policy has stirred the opposition of military circles, whose sympathy lies with the farmers,—the source of conscript man-material.

A basic nervousness has thus been a marked characteristic of the past year. The uncertainty of foundations has led to an added emphasis on controls of all sorts. The basic political philosophy of the nation has had an overhauling. The orthodox school of interpretation of the Constitution has been replaced by one more conservative, and all teaching is now to be brought to conformity with it. Police supervision has been heightened. All religious organizations are to be regulated by the proposed new religion's law. While the condition of a totalitarian state has not yet been reached a good distance on that road has been covered during the past year.

Education reflects all these currents. There has been more unifying of teaching, and more control

of thought than heretofore. Military drill has moved toward the center of the campus life, and variations from the orthodox patterns of political, economic, social and religious belief have not been encouraged.

The religious effects of this general situation have been wide-spread. In a sincere desire to find a re-creating center of unity for the nation the authorities have turned to the ancient Shinto shrines that have been the primeval nuclei of the worship life of the people. Although the government authorities have ruled that the attendance at the shrines is not an act of religious worship, but only of veneration of national heroes, these ancient fanes are nevertheless sites of religious ceremonies. When they are not in use for state or public occasions they are serving as the daily vehicle for the primitive religious life of the common people. The compulsory attendance of all students on national holidays has greatly augmented the prestige of the shrines in the local community; and the imprimatur of the government on these public aspects of the Shinto world has helped set this entire primitive religion again on the front-stage of the life of today. The systematic cultivation of the memory of the Emperor Meiji as a religious force has led to the recent multiplication of places of worship dedicated to him.

With this increased morale of public Shinto there has gone a new burst of life and growth in the numerous sects of voluntary Shinto. Their ideology is much the same, and they use the same religious rites. Beside the thirteen registered sects with their membership of perhaps one-fourth the

entire nation, no less than four hundred and forty separate cults were reported to the government in the census taken last year. Their number is still growing. Many of these, while giving lip service to nationalistic slogans are really politically subversive, and in the case of others the founder claims divinity. Thus they are coming into conflict with the political and theological implications of State-Shinto, and have become the objects of control by the authorities. Many of them are now being repressed or disbanded.

In the Buddhist world much is being said of a religious revival. It is true that several popular Buddhist leaders have made an attractive presentation over the radio, and in lecture-rooms and magazines. But there is serious question as to how deeply religious this movement really is. It is largely humanist and social, or sometimes nationalistic in its emphasis, and in Christian circles it is usually discounted. Yet the temples are always busy and active with their services of worship and commemoration.

Against this background, or rooted in this living society are

II. The Christian Churches

Looked at from the outside, as a measurable physical entity in the life of Japan, we would note first of all, that they are well-nigh negligible in size, and numbers. We find it difficult to obtain facts regarding the Roman Catholic churches, but guessing that there may be six or seven hundred we scarcely reach a total of three thousand churches all told. The total membership probably does not exceed three hundred thousand. And

when the non-resident, the inactive and the lost members are eliminated, it is a question whether altogether the churches number more than one hundred thousand active members. With but one active Christian individual for every Buddhist priest or for every Shinto shrine,—one Christian for every two hundred of population,—it is a wonder that the members of this tiny sect are ever taken into account, at all. Those who come from countries where the church enrolls from one half to virtually all the population have to shift their perspective of judgment in viewing a Christian movement which constitutes so insignificant a minority in numbers as does the one in Japan.

The churches show a wide diffusion of denominational affiliation. With the exception of the work of the Church of England and one or two missions from Northern Europe the denominations all stem from the United States and Canada. The Catholic Church, too, is transferring its work from French and German missions to the one from Canada. All of the main branches of Protestantism are represented in the newer churches. Infra-denominational groupings account for the four largest ones: the Church of Christ (Presbyterian-Reformed), the Methodist Church, the Congregational Church, and the Holy Catholic Church (Episcopal-Anglican). Of these four each numbers from thirty to forty thousand members. Beside them there is the Holiness Church, an indigenous Japanese organization, now unfortunately split into two factions. The remaining twenty or more denominations total about the same number of members as any one of the above four.

Attempts have been made at comity through

delimitation of territory, but they have not been successful. Each major denomination has a national organization, reaching every part of the Empire. Church growth is much easier in the cities, and so naturally the churches cluster in the larger centers of population, with but sparse representation in the rural regions.

There seems to be, however, very little friction, and not much conscious competition. The church leaders are well known to one another. In most cities of any size local ministerial associations are functioning, and ready to sponsor joint church or evangelistic undertakings in a spirit of cooperation. The technique of fellowship is quite general across the denominational lines, and in all parts of Japan.

Theological emphases, too, are as varied as in the West, but they do not carry with them the aggressive acrimony that has marred church life in the sending countries in recent decades. A recent issue of a religious journal carries an analysis of the major emphases of the present churches and their leaders, and ten different types are classified. Liberal theology, Barthian theology, fundamentalism, and apocalypticism all have their representative voices in the current Christian chorus, but the Oriental mood of tolerance forbids any conscious discord.

The message of the Protestant churches is prevailingly evangelical. No major heresy has as yet appeared on the surface of the church life in Japan, and the traditional doctrines are widely held and propagated. A score of separate theological seminaries provide the training for the ministry, but for the most part there is no marked

difference in their teaching.

Japanese Christianity is still young and still semi-foreign. The churches as a rule have not taken to the missionary's desire to hasten the slow process of blending with Oriental environment. Almost no use has been made of native music in the churches. The composition of lyric poetry, so common in Japan, has not been taken into the church life. Architecture still owes but little to Asiatic traditions, and Japanese Christian art has made only a bare beginning. The liturgy of worship and the forms of service in most of the denominations are direct importations. The traditional church year of American Protestantism has been adopted,—even to Mother's Day and Children's Day,—and but slight rapprochement has yet been made with the immemorial festivals of Japanese everyday life.

In the cosmopolitan life of the cities all this escapes notice, and the Christian church is no more foreign than the public school or the office. But in the country things are different. The church is still largely unassimilated as a social organism. Its members are chiefly drawn from the educated, moving classes,—officials, professional men and some merchants,—and comparatively few come from the classes that are deeply rooted in the local community. This accounts for both its strength and its weakness. It is not a people's movement as yet. It is not a community movement, nor is it a popular religious movement. But its members score very high as regards intelligence, capacity for leadership, and moral character. In a recent "Who's Who" check-up

of famous persons in Japan the religious affiliations showed that Christians registered fully ten times the average percentage of prominence in almost every field.

Furthermore, the instinct of aloofness toward things Japanese on the part of the average Christian in Japan is probably a sound one. It is quite possible that any overtures of thought or practice made to an immemorial non-Christian culture and background for the first hundred years may be attended by danger to the life of the new organism. At any rate, the Christian church, although plainly not belonging to the old Japan at all is nevertheless respected and highly rated by the thoughtful people at large.

When we come to the local church, we find a large degree of uniformity in pattern and in work. Here again we notice that the individual church is very small in membership. By the law of averages there are less than one hundred members on the roll. The working nucleus numbers about fifty. Taking one denomination,—the Japan Methodist Church,—as a sample, there are in all 45,000 members. Of these 10,000 are in preparatory membership; another 10,000 are in suspended membership (non-effective), 5,000 are traveling members, 5,000 unknown, and the working core and supporting nucleus is but 15,000 in number. On some such scale as that the average local pastor can count on hardly more than forty or fifty active members in residence. This is in marked contrast to the large membership of local churches in other Eastern countries, and even in the other parts of the Japanese Empire,—Korea and the South Sea Islands.

As a result of its small size the average Japanese church has a tightly-knit, somewhat clannish life. The members all know one another, and for the most part are united in common loyalty. There would seem to be comparatively few factions within the local church. On the other hand a program of manifold activities is usually impossible.

The pastor will be a man of education, with several years of theological training above middle school, and perhaps college. In about one church out of three there will be in addition a woman evangelist or deaconess. The number of missionaries is approximately the same, though many of them are engaged in school work.

The routine program of the ordinary Japanese church includes the Sunday morning session of the Sunday School, with an average enrolment of four teachers and sixty-one pupils. About forty pupils will be in attendance. As a rule the work will be done in a single room, and with meagre equipment.

Morning worship calls together about twenty-five or thirty persons. The evening service is attended by perhaps twenty. A mid-week prayer service numbers from ten to a dozen. Men predominate slightly, and students are well represented. The pastor may conduct a Bible Class for young people. There may be a weekly or bi-weekly Christian Endeavor meeting, and a monthly meeting of the Woman's Society. This latter group can be counted on to earn money in various ways for the needs of the church maintenance and property.

In some of the larger denominations about one church in three conducts a daily kindergarten,

with an average of forty children and two or three instructors.

Pastoral duties are comparatively exacting. Members in good standing look for a visit from the pastor each week, and pastoral calls are not short. With a compact and elaborated family system, too, a minister who has the confidence of the households of the church members finds himself busy with conferences, go-between work preliminary to weddings, observance of anniversary celebrations, funerals and many other family problems.

The gathering and training of inquirers is a painstaking task. One by one they are interested, drawn to the church services, then to the home of the pastor, and finally led to acceptance of the Christian faith. Each pastor, on an average brings to baptism about six persons a year, or one every two months. This average seems to hold regardless of the size of the denomination, or of the degree of training of the pastor. Of those who are baptized about one half become full sustaining members of the church.

There are many other and wider activities woven into the total pattern of the Christian movement, and threading their way out through the local churches. The National Christian Council with its headquarters in the Christian Building in Tokyo is the clearing house for a large range of church interests. The structural organization, too, of any one of the larger denominations will indicate the wide span of work being carried on. Evangelism usually ranks first in emphasis. Although the emotional element is held in abeyance, and the presentation of Christian truth is largely

intellectual, yet there is an unceasing effort to present Christianity to non-Christians. Scarcely a year goes by that some new effort is not undertaken in the various denominations.

Evangelism through the secular press, by paid space or advertisement, with follow-up correspondence courses is being carried on all over Japan through many church agencies. In a number of centers the work is being done inter-denominationally. In Japan, the land of the mimeograph, church bulletins run into large editions, and local or district church papers flourish everywhere. There are over thirty in the Japan Methodist church alone.

Overseas evangelism is organized and enlists the support of the local churches. This is a union enterprise for all the denominations.

Rural evangelism is developing its technique, as the local churches in country communities are learning to conduct farmers' Christian institutes, "Gospel schools" and classes for the training of rural leaders. These are increasing every year.

Social welfare work in cities usually channels through institutions that are either churches themselves, or that include a church organization in their various phases of life. Conferences of Christian employers, and training institutes for factory workers have been held.

Moral and public reform goes on steadily. The Purity League, the National Temperance League, and the W.C.T.U. all lean for their support on the Christian churches.

The National Sunday School Association serves all denominations, as does the Christian Endeavor Association. Organized Christian work among

students of government schools under the aegis of local churches is being carried on in many centers. There are goodly numbers of Japanese pastors who exercise a deep influence upon students, even though their work is not scientifically organized with a view to student leadership. The Christian Literature Society and other Christian publishing agencies furnish the material used in the churches. The Bible Societies, also do the same. The Union Hymnal Committee keeps the churches supplied with fresh editions of this splendid manual of worship.

Christian schools touch the life of the churches at many points. In previous years, of the annual increase of the entire Christian movement through baptisms it was estimated that one half came through the gateway of nurture in our Christian educational institutions. Although this is no longer the case yet the connection of schools and churches is very close. With the exception of the larger cities where churches prosper without other stimulation, wherever the records show a large, strong church there is likely to be a Christian school in the community. A case in point is that of the Hirosaki church, in the city where the Hirosaki Girls' School and the To-O Gi-Juku are situated,—a church from which one hundred and twenty full-time Christian workers have gone out in the sixty years of its history.

Although medical work is not general among the institutions of the Japanese Christian movement, yet throughout the churches there is a very large percentage of Christian medical men and of Christian women in the nursing and midwife pro-

fessions. The total influence of the churches is toward better health conditions.

III. The Past Year

Comparative tabulations of certain facts regarding the churches give an indication of the direction and speed of their growth:

	1930	1935	1936
Number of Churches	1,760	2,121	2,168
Total Membership	170,000	194,800	200,322
Baptisms during year	13,430	15,640	11,480
Number of Sunday Schools	2,353	2,811	2,853
Sunday School Pupils	162,000	172,905	176,351
Contributions to			
Church Support	¥2,785,000	¥2,284,737	¥2,449,780

The above figures refer only to the Protestant churches. They show a very small percentage of growth. Compared with the normal growth of previous years the slowing down is conspicuous, especially in the matter of baptisms. Infant baptisms are comparatively few,—about ten percent of the total,—so adult baptism constitutes the chief portal of entrance to the Christian church. The number of those baptized during any year, then, not only gives us the ultimate measure of the growth of the church, but is the most reliable index of its life and energy, as well as of its recognized place in society. From this point of view the falling off of newly-received Christians by over one fourth is a cause of concern. The reasons no doubt are to be found in the general mood of society in Japan and throughout the world. It is inevitable that the general atmosphere of the life in Japan today should communicate itself to some

degree to the members of the churches, and to their pastoral leaders. It is a marvel that the Christian movement has done as well as it has. But still the fact remains that during the past year,—and the actual statistics for all of 1935 not yet fully available will probably show this more clearly,—the net percentage of increase in membership of all Protestant churches was the smallest since the fateful “nineties,” and if the falling off were to continue for one more year with the same momentum there would be an actual decrease in total membership.

Sunday School work, too, has had a grim struggle to hold its own. With the general absorption of Sunday in the public school programs, and the open suspicion of Christianity on the part of many principals, attendance at the little local Sunday School entails a good deal of courage and conviction on the part of parents and children. It is highly creditable that some small gain can be registered.

On the financial side the total contributions show some increase and the per capita giving has been kept steady at about ¥12.00. If the Christian movement were a people's movement rooted in the rural life this could not have been so, but as it is largely supported by salaried-class people in the cities and towns, it has shared in the general stimulation of manufactures and trade. Parallel to the increase in self-support has gone a sharp drop in the income from abroad, in mission grants of all sorts. Reliable statistics for all churches are not available, but the trend is pronounced. In some cases sudden withdrawals of aid have thrown churches and schools back on

their own resources with cruel abruptness, but they have responded with amazing self-sacrifice. In general we may say that the churches are bravely beating into a headwind, and are gaining, but with great effort for every inch ahead.

During the past year visits from eminent Christian leaders from abroad gave sharper accent to some areas of the churches' activities. Mr. Paton of the International Missionary Council, Dr. Ivan Lee Holt of the Federal Council of Churches in America, Dr. Temple of the British and Foreign Bible Society, Professor Jerome Davis, Dr. Poling of the World's Christian Endeavor Societies, and several board secretaries brought quickening to the churches and in conference with Japanese leaders strengthened foundations for cooperative activities. The visit of Dr. Mott, with his wide travel throughout the country and two national conferences with church and school leaders was the occasion for a re-survey of the problems and possible solutions in the life of the Christian movement.

From our side the fraternal visit of Dr. Axling and Mr. Tagawa to the China National Christian Council, of Messrs. Ebisawa, Yoshida and Phelps to the Northfield meeting of the International Missionary Council, of Dr. Kagawa to Australia and of Mrs. Kubushiro to North and South America all made their contribution to the progress of world-wide Christianity.

Among the new developments of church work during the past year is the United Evangelistic Movement, set up under a special committee at the time of the National Christian Conference in the fall. The Kingdom of God Movement has

come to an end, but the churches are now being rallied again to common evangelistic efforts. Series of meetings in several city centers are being arranged, and wherever the movement goes it will enlist the cooperative activities of all the local churches.

In the field of overseas evangelism the new phase has been the opening of work among the Chinese and Manchurians in Manchukuo, with four new men put into the field,—two Japanese and two Manchurian pastors. Heretofore the work has been confined to Japanese overseas, in Brazil, the Philippines, and Manchuria. Now the work is moving out into genuine foreign missionary areas, with a corresponding widening of horizons on the part of the church members who support this undertaking. Undoubtedly this new interest is not unrelated to the general situation of national expansion, but it does register a step toward a sense of responsibility for world-wide evangelism.

With the issuing of the new daily Christian Newspaper a long-cherished hope has now come to accomplishment. The gifted editor Rev. S. Murao, manages to find a continuous supply of fresh news from all the denominations. Although small in format and unpretentious in the expression of opinion it nevertheless fills an important place in the life of the ordinary pastor, and should come to exercise a unifying influence upon the entire Christian movement.

The matter of more general church union has been to the fore this past year, and was one of the three major matters dealt with at the National Christian Conference. For several years the commission on union has been busy with conferences,

surveys, and the exploration of areas of possible union. They have now offered a plan, very simple in outline both as to creedal statement and church organization, and with a suggested name,—the United Catholic Church,—for the consideration of the various denominations. Although no definite affirmative action has as yet been taken by any one denomination, the commission has been reconstituted with instructions to continue its work. In the meantime a group of Tokyo laymen and ministers has been promoting periodic union services of worship with good success.

Questions of re-organization of the National Christian Council have also been before the Christian churches. One proposal is to make the Council into a Federation with a council of churches, a council of other Christian work organizations, and possibly a council of missionaries as the three constituent nuclei for the varied activities of the present Council. No final plan has as yet been reached, but there is felt a need both for greater freedom of action in relation to Japanese society, and for the strength that comes from a church-centered organization.

Simultaneously with this trend in the Japanese church organizations has come the maturing of a plan to change the Federation of Christian Missions from a delegated body with somewhat official functions to a Fellowship of Christian Missionaries. At the annual meeting unanimous approval was given the new plan, by which all present organizational functions would be devolved upon the various Japanese agencies, while the missionary organization would continue as a voluntary association of individuals. The chief em-

phasis would be as heretofore upon the summer meeting for mutual conference regarding missionary work problems and upon spiritual fellowship. A confirmatory vote at the 1936 annual meeting is required to make the change effective. Since 1904 the Federation has been in continuous existence, and during that time has rendered noteworthy service to the Christian movement in Japan. It is a testimony to the strength of that movement that the official Mission organization can so smoothly shift its load to the shoulders of the National Christian Council and other representative organizations and gently disappear as a separate organ of the church life. There are no representative church bodies on which missionaries are not included, so the new plan is generally thought to be quite normal, and suited to present conditions in the Christian movement.

A major matter before the churches is the proposed Religious Bodies' Law. The past year saw the renewal by the government of its determination to promulgate a law which should bring all religious bodies and their work under its supervision. Twice before this has been attempted, and on both occasions the opposition of the Christian churches, augmented by other influences has resulted in a failure to carry the measure through the Diet. The weak place in the armor of the government has always been Article 28 of the Constitution which guarantees to the individual citizen freedom of religious belief; and both the earlier proposed laws did threaten to violate that principle in the severity of control over church organization, worship and religious practice.

The new proposed law by its explicit applica-

tion to religious bodies avoids this constitutional snag. The government, too, has learned that easy acquiescence may be expected from the Buddhist authorities and hearty approval from the Shinto leaders who are hoping for the official elevation of Shinto to the religion of the state, but that the tiny group of Christians may again cause serious trouble, so it has gone out of its way to consult the wishes of the Christian representatives, both Catholic and Protestant, in framing a law that will actually become effective.

The mushroom growth of primitive religious cults has given the government much concern, and has been the ostensible occasion for the proposal of the new law. But it is not only these sects that are making the authorities nervous. According to their view any religious body that carries on instruction or propagates ideas comes within the control of the state; its organization, its teachings, its ritual and its ethical code of action being a vital concern of the government. This time the authorities set about their work with patience and thoroughness, and although the sudden dissolution of the Diet made impossible the completion of the bill, general understandings were reached which render almost certain the promulgation of the new law in the near future.

The Christian leaders, too, in their attitudes and procedure reflect a changed mood in the churches. On the previous occasions sharp lines were drawn between those who offered almost blind resistance and the ones who virtually compromised the Christian position by acceptance of the government proposals. Now the representatives of the entire Christian movement have been

almost unanimous in their general attitude of statesmanlike scrutiny of the plan, in their specific requests for amendments, and in a readiness to accept it in its modified form.

The present mood of the churches in Japan is one of deep soberness. There is everywhere a sense of impending change. Serious questions as to the wisdom or the safety of the present national policies are in the hearts and on the lips of the members and church leaders. No one knows what standing room the modern state will leave the church. With all the intense loyalty of the rank and file in the churches, there is an enlightened and universal quality which may at any time be misinterpreted by the professional patriots. The matter of compulsory attendance at Shinto shrines for celebration of public anniversaries and national events is always a possible field of difficulty, and a basically sound solution has not yet been found.

The steady withdrawal of support and personnel by the older churches abroad has tended to result in a feeling of isolation; and this has not been helped by the negative and critical tone of recent reports and of some negotiations with representatives of the mother churches. The recognition that it must work out its own salvation and the readiness to do so marks the present mood of Japanese Christianity. In their preoccupation with the heavy tasks of self-support and their sense of mission to their own people the churches more than once during the past year have seemed to forget the presence of missionaries and their eagerness to help. This however, must not be taken to indicate a lack of welcome. Wherever

a foreign missionary sees a need and steps forward to meet it his services are gratefully recognized and his work is gladly taken into the church life. Amid the confusion of international misunderstandings the personal tie still holds in joyous shoulder to shoulder service in the common task of the Christian church.

Chapter VII

CHRISTIAN EDUCATION IN JAPAN

Shigeharu Kimura

The two ruling tendencies in force today in Japan are the growth of nationalism and a revival of religious faith. The tide of materialism and Marxism which once swept over the country with overwhelming force and propensity is gradually receding. And the Educational authorities have discovered that the cause of thought troubles and the decline of moral standards of young men today is chiefly due to the fact that the cultivation of religious faith on the part of young people has hitherto been practically neglected in carrying out the national program of general education.

The educational authorities now realize the importance of the cultivation of religious faith and are beginning to pay more attention to character building of young men along with the importation and transmission of knowledge and information. During the Meiji period Western learning and science were introduced wholesale and indiscriminately, while (unintentionally of course) the mental and spiritual culture of the Christian religion which lies at the backbone of education in western lands was neglected. We adopted the external features of Western civilization without digging deeply into its spiritual power and at the same time lost, or rather threw away, the valuable assets of Oriental cultures which have been handed down from generation to generation.

Meanwhile, the Christian religion had been introduced by Christian missionaries. As a means of propagating the Christian faith, they started classes of young boys and girls, teaching the English language and Bible. It might be said that naturally many were attracted at first by the English language rather than by the Bible teaching. These classes gradually developed into regular schools and have rendered a great service to the nation by producing many of today's great Christian leaders and scholars, not only in religious circles but also in politics and business. They have also contributed much to the development of the country through introduction of Western institutions and civilization and their meritorious service can never be forgotten or wiped out of the pages of the book of history of education in Japan. Christians suffered greatly from strong opposition and even persecution in the early periods of the Meiji era, but they had much to teach and to give as well as to attract the new and rising nation.

In those early days, Mission schools had, in general, better equipment and stronger groups of teachers. They offered the more advanced courses of study and therefore, many of the best class of young men and women flocked to Mission schools, even though they were suspicious or even afraid of the religion. In these schools many young people accepted Christianity and were baptized with real appreciation and true understanding of the religion. As all those who engaged in teaching in those early days were a select company of men both in their own faith and in scholarship, they were able to give a better education than those

teaching in government schools. Soon, however, government schools began making wonderful progress, first adopting the best results from systems and methods already tried out in Europe and America, then by inviting to their schools excellent teachers and great scholars from abroad. Thus they naturally advanced far ahead in everything in education through better equipment in men and material, while on the other hand Mission schools began to fall behind due to a lack of material equipment and a lessening of spiritual enthusiasm. Today, again there has arisen a prejudice against the Christian religion. Mission schools have lost their special attractions as they are all obliged to conform to the government system and are placed under its supervision. They cannot adequately compete with government schools in either equipment or in intellectual strength of teaching force. Naturally, first class young men and women are now attracted to the government schools and colleges where they can get a better education under the guidance of better teachers and scholars and where they find better equipment, such as libraries, laboratories and study halls. Graduation from government schools and colleges also insures a more promising future in the class of positions open to them. It is not an exaggeration to say that Mission schools are making only a futile effort to catch up with government institutions, and making this attempt with scanty means, little thoughtful planning, and a group of overworked laborers. They are doing little in the way of direct Christian education.

What, then, is the place of Christian schools today in Japan? Mission schools had many things

to offer and they did a glorious work in early days. The question is, how much can mission schools give to Christian education today in Japan; or in other words, what is the *raison d'être* of mission schools? There is little possibility for Mission schools as they exist today to achieve a status comparable with government schools, unless some concrete plans are made and followed in character building based on Christian faith; unless they can produce definite results through guidance in Christian living, and finally bring their students to our Master, Jesus Christ. In order to be able to do this Christian schools and colleges must command the respect and the confidence of young men and women by the scholarship of their faculties, by the modernization of their equipment and by the outstanding personal characters of their teachers and officers in the fields of learning and life. Without a definite plan for Christian education, with but meagre funds and with but makeshift buildings and facilities, by slavishly following the letter of the regulations, and by outdated and futile schemes to bring young people to Bible study and compulsory chapel services, nothing can be accomplished. Today Christian schools and colleges in Japan are faced with an acute crisis and Christian education in this country is on the verge of a complete failure. Compulsory attendance at Chapel services is felt to be very irksome, notably in the higher grade schools and today it invites contempt and scorn. It certainly does not touch the heart of present young people nor does it appeal to the finer feelings of the religious adolescent. There is a lurking feeling that Christian schools are foreign both

in their teaching and in their management. This is especially so at this present moment of rising nationalism in education and in the politico-economic entanglements between East and West.

Recently the education authorities have taken a definite step to encourage religious education outside the schools. Government supervision of religious education appears to be inevitable and the functions of Christian schools will be greatly weakened unless they make a definite stand for leadership in Christian culture and Christian scholarship. Christian schools should promote all necessary functions of modern education by freeing themselves from a purely transmissive education, by emphasizing creative teaching, and by harmonizing mechanism and personality in education. Certain foreign observers report that, in their opinion, Christian education is greatly hampered by a sense of 'white superiority' on the part of missionaries. Missionaries generally have not had this attitude but their school methods, taken in connection with their evangelical methods and with the problem of control and government, tend to give such an impression to many nationals and to casual observers. Every caution should be taken in carrying out the educational functions of Christian schools, that they may not be misunderstood and that it may be made clear that the God, the Christ and the Faith they profess and preach are not Occidental or foreign. The real plight of all mission schools and the weak point of Christian education in general is that they are not Christian enough in the true sense of the word and that they are satisfied with mediocre and haphazard accomplishments in their educational activities.

True education should arouse an enthusiasm "for knowledge and a many-sided interest in the things of intellect" as Mr. Roshnall says, and we might say that the true meaning of Christian education must be found in experiencing a Christian enthusiasm for knowledge, useful for the noble purpose of life, and a many-sided interest in the things of faith as well as of intellect.

Chapter VIII

THE NEW EVANGELISTIC STRATEGY IN JAPAN

Toyohiko Kagawa

The Kingdom of God Movement gave a new stimulus to the various religions of Japan. Buddhism, Shintoism and all of the religions were challenged and revived. Unless we Christians are prepared, the Shintoists and Buddhists will capture the young men of Japan and nationalism will become a formidable rival.

Ten years ago the children of Christian families were not forced to observe the Shinto ritualism, but now their performance is obligatory. In large cities the teaching of religions is very greatly stressed. In many girls' high schools in Tokyo, they observe a religious week. The first day they study Buddhism, the second day Shintoism, the third Christianity and so on. Many girls are interested in Christian ethics and we are told that in a certain Government School the Christian Club has 150 members although the Buddhist group as well as the Shintoist is small. We were surprised to learn recently that many of the students in the Government schools want to become Christians.

As stated above, the nationalist movement is strong but it is interesting to note that the youth are not contented nor satisfied. Upon my return from an extended trip in 1935, I was disappointed and troubled by the various influences which

seemed to be at work in many places. But as I travelled about to many cities, I discovered that the influence was quite superficial. Ninety-nine per cent of the whole population is eager for a real spiritual message. This encouraged me to resume an evangelistic campaign.

I was again surprised at the welcome Christian stories receive. I insist that my stories speak a Christian message, and wrote for the Cooperative Magazine with this understanding. To my surprise the monthly circulation increased from 350,000 copies to over one million. Here is proof that the people of rural areas are not afraid of the Christian message. I believe that at present we have the best opportunity of reaching the people in country sections. Ten years ago they were apprehensive but their whole attitude has greatly changed.

It is common knowledge that Buddhism has adopted many of the ceremonies and rituals of the Christian Church. Hymns have been changed to suit their Buddhist settings and in some instances the Bible has been read in Buddhist Temples. Many Buddhist leaders are embracing Christian teachings and interjecting them into the Buddhist message.

And herein there is great danger. Unless we Christians give the real Gospel to Japan, Buddhism will march on and will supersede us in power. Therefore we need a new strategy for evangelism. Let us have three kinds—spiritual, educational and industrial.

For the first, we need personal evangelism as well as mass evangelism and literature. Denominationalism came to Japan from the west and

with it came competition for strategic centres. We have a good many churches in localized areas. In the past four years I have visited 126 churches and discovered that in many instances there were four or five churches built within a radius of about one square mile in the heart of the city. Beyond that and outside the city limits there were no churches. How foolishly we are squandering our power and energy for the Gospel of Christ, in competition among churches!

We have 9,600 villages and thirty million population in farming villages. We have only 170 preaching places or chapels among those 9,600 villages. We have 1,800 churches and chapels in the large towns and some of them are within the aforementioned square mile. Sapporo is the centre of Christian culture for Hokkaido, but one mile beyond the city the Christian influence is scarcely felt at all. When we get to the downtown section we find no churches. In Osaka, the second city in Japan, with a population of two and a half million there are about twenty districts and many of them have no churches. Higashi Yodogawa is wealthy and has many churches. Nishi Yodogawa, with a population of 100,000 has no churches at all. I don't know why the Japanese leaders want to settle their churches among the middle class people—probably they want to get their support quickly. But from the point of view of evangelism we are wasting our energy by concentrating in small areas. We need a larger vision to send us to a wider area.

The question is asked, "Do we need more missionaries?" I say, do you think 30,000,000 people (the population of rural Japan) who have only

170 churches, have enough? And I know of only two cases where Christian evangelists are doing work among the one and one half million fishermen. We haven't developed enough energy and power to put into evangelism for the fishermen. We need more power for rural evangelism, evangelism amongst fishermen, and amongst industrial workmen. Because the missionary forces are being withdrawn from Japan so quickly, it is very difficult to occupy the vacant places. We must speedily recruit our forces for these spaces which have been left unmanned since the missionary has been withdrawn.

Several years ago the farmers' and laborers' laymen's gospel schools were started. We have only 4,000 preachers and teachers in our Christian forces, and half of them are engaged in educational work—only half are engaged in direct evangelism. We have no energy left for the more aggressive evangelism in rural and fishing sections.

The purpose of the farmers' and laborers' laymen's gospel schools is to develop lay leaders who, while supporting themselves by their own work, will be free to preach in the evenings. There are many persons who are eager to preach and to serve the people. It seems to me that our theological training has often divorced men from the problems and sufferings of the people. When our preachers leave the seminaries and go to the rural areas, they want to become scholars.

We cannot invite ordinary seminary graduates as our helpers in the rural evangelism. Many graduates have forgotten how to speak the language of the working people who cannot under-

stand their terminology. They are like a certain communist who was addressing a group in public some years ago, and when the attention of the police was called to him the police said they were not afraid of what he might say—his terminology was too difficult and the people could not understand him. We have that situation now in Japan, among many theological graduates.

If we could get about 5,000 lay leaders right now we could occupy those fields from which the missionaries have withdrawn. Our method is to start a Farmers' Gospel School, lasting a week, in which we ask pastors and specialists to come and help us. We have many Christian professors in the different universities who are willing to serve free of charge. Often they even pay their own transportation. In Hokkaido we bought a farm, paying ¥1,500, started a school and invited professors of the Imperial University, where Professor Clark's influence is still felt. Because we provided the place, they were willing to come without remuneration and even paid their own transportation.

If we can provide the classrooms and equipment, students will come from far and wide. Before we had established our Hokkaido school, one boy came from there taking 100 days to walk about 2,000 miles in order to attend the Gospel school in Kobe. This shows how eager many are for a practical gospel. The curriculum includes four subjects: (1) New Testament; (2) the history of Christian brotherhood. We do not teach the history of discussions nor doctrines! (3) Agriculture; we teach the new methods of agriculture, with the tree crops proposed by Professor James Russell

Smith* of Columbia University. I call it Biblical Agriculture because we start with Genesis and the need of the trees of life. We tell the story of Abel's method—more sheep and goats. Our agriculture has hitherto depended solely on fields and rice, ignoring the mountain slopes. Eighty-five per cent of Japan is mountainous and we need to encourage the growth of food-bearing trees. We tell the story of the land where milk and honey flow. If we get the bees and goats we can create a land where milk and honey flows. This has a great appeal. (4) Rural Sociology.

We teach these four subjects in the morning and their practical application in the afternoon. We teach the students how to graft trees, to care for beehives, to condense milk and to cure ham and bacon. We have over 5,700,000 farmers and seventy per cent of them are tenants and very poor; their income is less than \$100 a year. We cannot ask contributions for the church unless we teach them how they can raise the money. So we teach them to plant trees and we ask them to give one-tenth of the crops of the trees to our work.

Now we have about one hundred gospel schools scattered throughout Japan, and we find this is the real method to approach the farmers. We are now formulating our plans for more schools. Our object is to capture the 9,600 villages. My plan of strategy is to build 100 churches in as many villages each year for ten years. These church buildings would be centres for various ac-

* See *Tree Crops* and *The Food Resources of the World*, books by Professor Smith, published in Japanese by Dr. Kagawa.

tivities. In the daytime we would use them for day nurseries, in the evenings for night-schools, on Sunday for church services and in the winter for agricultural schools. In this plan I see a real basis for cooperation.

Imagine a small group of at least ten Christians in a certain village. The Baptists have been working there but do not feel that they can provide a building nor can the little group raise the amount necessary. I would propose then, that they be provided with a church from the fund raised for rural churches,—the same to be a Baptist Church. Similarly the fund would work for Presbyterian, Methodist, Disciples, or other groups.

Hospitals cost huge sums of money and look fine but the cost of their upkeep deprives other institutions. Schools also cost much, and if we don't keep them up we lose prestige. Government Schools have better buildings and equipment. Girls' schools in Japan are in better condition than boys' schools. The government has wonderful schools and our Christian schools are getting behind the times so that it is getting more difficult to get good boys to come to them, and our prestige is waning. We have only seventeen Christian Schools for boys and it seems to me that the poorer schools which haven't sufficient equipment to compete with the government schools might well be eliminated. If we want to exert a good Christian influence, let us keep up with the times. This is the time to change technique. Let us have small gospel schools in the cities, towns and villages for the training of lay leaders.

I am asking many missionaries to go to the

small towns where they are usually welcomed. I must confess that we Japanese pastors become like Confucian teachers, too dignified to approach—we become superior to the common people and we lose the chance to get in touch with them. Missionaries have good motives and have great power to get love into the hearts of the young people. It is not necessary for them to have broadcasting ability. They need to have love and understanding, and through contacts with young people they may help to mould the future of Japan. The missionaries are being withdrawn from Japan so fast that we don't know what to do. During the World War the German forces knew how to retreat, but the missionary forces have not prepared to withdraw; mission boards don't know how to retreat! I would say to them, "Start your gospel schools quickly and get lay leaders and finish your work; and if the missionaries must be withdrawn, support lay leaders there first. You are wise people, you are good people, but *you don't know how to retreat.*"

The Gospel means everything to Japan; it means five types of emancipation—spiritual, physical, political, social and economic. (1) Spiritual emancipation from sin: saving the soul. (2) Physical emancipation; God's touch on the body. (3) Political emancipation; freeing the oppressed. (4) Social emancipation; freedom from class. (5) Economic emancipation; relieving the poor. If the gospel does not provide these five kinds, why, then there will be Buddhism or something else. We must prove that the gospel is the cross of Jesus, not only in our talk, but in our own bodily existence.

We need two kinds of gospel schools—those for farmers and fishermen, and those in the city. The graduates of both these types of schools, rural and city, are wonderful teachers of the gospel. I wish God would give us about five thousand of these lay leaders.

We need industrial evangelism. For many years I have been laying emphasis on the new sort of evangelism according to trades. Labor unions united by industries and craftsmen are nearer together than the ordinary people in the mass. Some time ago, we started a mission for nurses only. In Japan the standing of nurses is very inferior to that of the common people. I wish some mission board would send a special itinerating missionary or missionaries to the 50,000 nurses of Japan. When those nurses learn of the Great Physician they become better nurses and evangelists to the sick. If we could only build a Christian residence for nurses!

I would ask for a special missionary to serve the fishermen. They are miserably poor. Our territory is so narrow, we haven't pastureland, so we eat fish. But the fishermen are poorer than the slum folks. The gospel started from the sons of Zebedee, but in Japan the sons of Zebedee are not approached. If some one would start a mission for carpenters. Jesus was a carpenter—can't we have one special missionary or evangelist to approach the carpenters in Japan? So with the clerks in the offices. This is the time to approach the industries, and the railroads. We once had a flourishing railroad mission but some of the missionaries have been withdrawn. We have need of missionaries for teachers of common schools.

We have 250,000 primary school teachers and they are eager to get the message of Christ, because they have heard the story of Pestalozzi and Froebel. If they get it they can spread it to the youth of the country districts. I have been praying for many years for that work, but have not yet had my prayer answered. We need a magazine to give the gospel to the common school teachers. We can expand our movement then to high school teachers. As you know, formerly we had missionaries for seamen; but the work is almost abandoned now. And what of machine workers? We must have gospel workers trade by trade. Communists are working on that line and we must employ the same strategy with the gospel. We must have a Christian brotherhood movement. Buddhism is a great religion but it has not love. Confucianism is fine but it is not based on love. Christianity has the gospel and Jesus told us to love other people; he laid stress on that. Unless we Christians love people, the gospel has no appeal; so I want to get more enthusiasm for the Christian brotherhood movement. But it is only possible working through the trades.

I believe that the cooperative movement is the gospel of love in action, and that if the evangelist of the Christian Church does not understand the cooperative scheme he has no right to teach the gospel in Japan. If he knows it then he has a big job to do in Japan. I would like to make it incumbent for all missionaries to Japan to study the cooperative movement before they come.

Our attack must be on these three fronts,—spiritual, educational, and industrial (including rural) if we capture Japan for Christ. We need

1,000 rural church centres. We want to double the number of Christians in the next ten years. And to accomplish this we need the earnest prayers of all Christian people.

Chapter IX

RURAL CONDITIONS AND PROSPECTS IN AOMORI KEN

George S. Noss

Because I live in Aomori Ken, it is impossible to consider the question of evangelization of the rural districts without a careful study of the distressing economic condition of the farmers and fishermen here. For every social problem which confronts the missionary in the central and western districts of Japan is to be met with here in aggravated form. This is not due to any backwardness on the part of the people concerned, but to the extreme difficulties and handicaps under which they must live and work.

Most of the districts in the northern Tohoku are experiencing their third successive failure (in whole or in great part) of the rice crop. For years the fishing has been poor, and getting poorer. The farmers and fisher folk now take no interest in religion as such: at every meeting I have attended for some years, the request is always to give them information on things economic. They will sit up half the night discussing ways and means of making a living and of improving their living conditions, but questions on religion leave them bored and unresponsive.

We think of Japan as a very old country, but there are many places in the Tohoku where the parallel is with America. Most of the villages in the Tsugaru district do not run back more than three hundred years; in the eastern, or Nambu

part of Aomori Ken settlements have been made at an even later time, and some at the present day. Ainu were still living here and there at the time of the Meiji Restoration, and Ainu place-names, and, I suspect, Ainu descendants, are found everywhere. In the early years of Meiji there were great primeval forests of cryptomeria in the southwestern mountains of the Ken; on the cluster of peninsulas around Mutsu Bay were huge tracts of the slow-growing evergreen known as *Tsugaru hiba* (a kind of cypress), while to the east were very sparsely-settled districts given over to the breeding of horses, or covered with hardwood forests of oak, *katsura*, beech, and the like. These sources of wealth have been recklessly depleted: it is due to the recent efforts of the Government Forestry Bureau that what is left is beginning to be used wisely and for the benefit of future generations.

The old methods of pasturing horses were very wasteful. The land was cleared very often by fire, and every spring it was burned over to get rid of dead vegetation, noxious growths, and to destroy the cattle-ticks (*dani*) which are locally abundant. This very often resulted in the complete destruction of the accumulated humus, and as this humus often overlay great stretches of sand, there are many places where the winds have blown sand or loose earth into great dunes or caused the formation of gullies or wastes. Along the eastern coast in spring the west wind sometimes blows such quantities of fine earth and powdered sand through the air that the nearby hills in every direction are completely obscured, and the sea given a yellow tinge. The famous Sabi-

shiro is a waste place of immense extent, where everything that can support vegetation has been blown away, leaving a hard, raw, ugly-looking waste, with not a spear of grass to be seen. The control of this "wind erosion" is quite a problem. I have seen a large forest of thrifty oaks in process of being buried by the advancing sands.

The fishermen have problems of their own. The littoral fisheries have been temporarily ruined by indiscriminate trawling. This has resulted in misery for the little hamlets that used to depend upon local fishing with hand-propelled boats. The authorities have stepped in by marking off zones within which no trawler may operate, and although there is some poaching, the fishermen report that the fish are coming back again.

Multitudes of the fishermen go off to the Hokkaido for the spring herring fisheries, and many also go to the Kuriles and Kamtchatka during the summer months for salmon. Where the local fishing is very poor, practically all the strong men are away during most of the year: in the winter months they go into the mountains to burn charcoal. Hence about the only time one can meet with the young men in some villages is at the time of the annual village meeting.

Their life is one of great hardship. To get the sea-ear (*awabi*) they go out in narrow boats that have been evolved from the Ainu dugouts. One can often see men in one of these "semi-dugouts," in a fairly rough sea, scull (after a fashion) with one foot, detach the *awabi* with a basket-like apparatus on the end of a long pole, operated by both hands, and at the same manipulate a glass-bottomed box. Sudden squalls and snow flurries

add to their discomfort and peril. Other men go out at night to catch the squid, which are dried and prepared for shipment to China. Chinese trade relations have been irregular, and this puts an added burden upon the fishermen. Within a few years the price of the *awabi* had dropped by ninety per cent, and the dried squid were heaped up in the warehouses of Hachinohe until no more could be stored. When catches can be made the fishermen are not allowed to profit by them. Near the Tsugaru Strait the *sanma* (mackerel pike) can be caught with the hands (the fisherman first spreading a piece of straw matting on the water beside his little boat, to attract the fish), but on inquiry I learned that there was no market. Sometimes the sardines are caught in incredible quantities, but a fisherman told me with bitterness that he could get no more than thirteen sen a barrel for them (after furnishing the boat with its equipment, and braving the dangers and exposure of winter fishing at night). Occasionally one can buy large fresh cod in the streets of Aomori for ten sen a fish, or less. Locally the sardines are pressed for their oil, and the residue sold for fertilizer. Therefore in certain villages sardines were thought to be unfit for human consumption, and last winter the police were obliged to "persuade" the starving people of one district to eat the fresh sardines, much to their resentment at being compelled "to eat fertilizer"! Because of the widespread use of motor boats, the fishing done with small hand-sculled boats furnishes no living at all, except for those who have little farms.

Although the climate in most parts of Aomori Ken is too cold really to guarantee a crop of rice,

there are many farmers who try to make a living by selling rice. In some places they also sell their straw for matting and ropes. Because they have not learned how to raise cattle, pigs, and other domestic animals, they must also buy their fertilizer. They must sell their rice to suit the speculators who buy it. They also put off buying their fertilizer until they must. Hence it means that they sell at the bottom of the market and buy at the top. Over wide stretches the farmers have been forced into tenantry, and this is especially the case in northern Tsugaru, where suffering has been almost incredibly acute. The landlords live in distant cities; Sendai has many of them; some of the landlords actually tried to prevent investigation of peasant suffering, for their own reasons.

On June 7th, 1933, I stood on a snowdrift that was not a hundred yards away from the sea, and looked at a cherry-tree that was just coming into full bloom. This is an extreme case, but it illustrates the statement about the climate. It is a common thing to see the farmers shovel the snow out of their seed plots so that the sun can warm up the soil and get it ready for the seed rice. Other grains, and beans, potatoes, fruits, and nuts, seem better suited to this climate. Oddly enough, it was only in recent years that the farmers in some districts even took to rice. Before that, they lived on grains like millet. Because they doubtless felt that he who does not live on rice does not have a human standard of living, they took up rice culture, although in some places the irrigating water comes straight from snowfields or cold springs, and at other places the sandy subsoil threatens the crop with absolute failure unless there is an

abundance of warm and well-timed rain. And when confronted with the question of turning their paddies into wheat fields, they say that rice culture has a way of accumulating a sub-surface of sour, impervious clay, that handicaps the land for other crops!

In the Nambu districts the farmers' houses are usually very large and solidly-built: they were put up when timber was cheap and firewood plentiful. Here and there they are already being pinched for lack of suitable fuel, and some old men regretfully tell of the large and cheerful hardwood fires they enjoyed in their youth, and the necessity to get along with smoky brushwood, now. In these huge, dark, drafty houses they must live, and in many of them they "fence off" a corner with a low partition of boards and crowd in there to sleep, sometimes thirty souls and more, men, women, and children, with all the bed clothing they can find, and even their garments, "shingled" over them. Those who have cotton comforters often do not air them; they say that sunning a cotton comforter makes it hard and stiff and uncomfortable to use. Hence the bed clothing used in common is damp and foul; the moisture of their breath, their perspiration, and the poisonous spray from the sneezing and coughing of the sick combine to render it repellent and insanitary. A doctor sent out on an inspection trip said with a shudder that he had seen houses where the bedding was almost wet from these causes. Let it be understood that these people do not sleep this way because they know no better; they do so because they have no choice.

Charcoal-burning, in these snowy mountains, is the severest kind of labour. Some men eat a *sho* of rice a day while burning charcoal. Yet the return is pitifully inadequate. In the village of Imabetsu, the farmers of the hamlet of Futamata built their ovens, felled the trees, cut up the material, burned the charcoal, wove the "bags," carried the charcoal on their backs to the nearest road, thence by horse to Futamata (which is itself two *ri** from the sea). When the charcoal had been delivered to the coastal steamer, they got only fifteen sen a bag for it. The steamer carried the charcoal on a six-hour voyage to Aomori City, and collected ten sen a bag freight; at that time we who bought charcoal in the city paid sixty to seventy sen a bag for it. Somebody somewhere collected the usual pirate's profit.

It is not necessary to go into the question of what they are eating, in the villages where starvation is threatened. We hear of pine bark, roots, boiled vegetable refuse, grasses, certain parts of the straw, grasses, acorns, the entrails of all sorts of creatures as well as the meat, fern roots, and the like, being eaten. The farmers have a grim saying: "I wish God had made me a horse, for horses know no famine!" Some may call to mind here a short article in the Japan Advertiser for November 14th, 1934, in which a director of a Tokyo social service bureau said in an interview that the Tohoku farmers preferred grass to rice, and that the young women wish to be sold into a life of shame. Perhaps he was only indulging in a cynical joke. At any rate nothing so outrageous

* About five miles.

has been said, I suppose, since the days of Foulon, to whom a similar joke was (perhaps wrongly) attributed. What happened to Foulon is another story.

On a walking trip with a young pastor, I dropped into four houses at random, in one afternoon, and this is what I saw:

(1) A fairly-good house, near the sea, clustered with five others behind a sand dune. A most desolate place, with no trees or bushes to be seen, and mixed sand and snow being blown in everything. We found a family of father, mother and five small children huddled around a smoking fire of green wood. The children were sooty-faced, blear-eyed and without exception barefooted. The mother did not even lift her eyes to look at us. The father, ragged and haggard, had been a well-built man. He told us with a savage laugh that he could find no work, he had no food, and insufficient bedding. Fishing was impossible, and he couldn't move away because there was no place to go to.

(2) The house next door, a tiny hovel, had two women in it, a mother and her grown daughter. The young woman was shabby but neat and clean, and sat quietly beside another smoky fire, which she tended with hands that were all split and bleeding with chilblains. Her mother was helpless with palsy. There was nothing in this hut except two straw pallets and a few cooking utensils. They had no food, but the village office had promised them help. Fortunately we were able to deliver bedding and some old clothing to this and the other house.

(3) A farm-house a mile away from the sea, half-hidden in a grove of pines. Large and ill-

kept, with farm tools and odd bits of lumber scattered everywhere, and the whole place littered with straw and filth. A few tired-looking women, all of middle age, with faces of what Mark Twain calls the "fish-belly white." The children had gone to school, all the strong men and young women were away to look for work. Yes, they had food, but only beans, and not very good beans at that. Beans three times a day, and twenty-one times a week, and nothing but beans. No other vegetables, for the season had not allowed these to ripen properly.

(4) About half-a-mile further on we stopped at a particularly dilapidated house on the outskirts of a village. Dirt inches deep lay crusted over the threshold. Everything was out of repair, and looked it. Within was an old woman, half-blind and very dirty, trying to spin threads out of hemp tow. With her was a little boy, clad in rags, with a sooty face, and with the backs of his hands and the tops of his feet almost as black as coal. Yes, this was the only grand child. Where was the father? He had been killed in an accident, two years before. Where was the mother? She had tried to run the little farm, but nothing seemed to ripen, so in despair she said she was "going away somewhere" to work. She evidently had work, for sometimes a little money came, but just where she was the grandmother couldn't learn. How much did she get for spinning that thread? Well, sometimes she could sell it, and when she did it brought her about six sen for a full day's work. . . . This old lady had to be urged three times before she would allow us to lay a little money beside the hearth.

The above conditions may seem to some to be exceptional, but they were typical of this particular district with a population of tens of thousands of people.

The great need of these people is gainful employment during the winter. Part of October and all of November are taken up with heavy rains, sleet, and hail; December, January, February, and half of March see constant snowstorms. During this period, when work is hard to find, great social damage is done. There is a great deal of drinking, though where they get the money for it is impossible to imagine. A certain village commune, representative enough, and not extreme in any way, has a population of seven thousand souls, and its average annual drink bill is a hundred and sixty thousand yen. It was most disheartening when I once took some rice (not much, only about sixty bushels) to a distressed valley, to see that the little steamer was almost loaded to the hatches with tubs of *saké* for the New Year; and again, when I took a matter of twenty-five bushels of rice to a little hamlet (in June) to see the people, wan and ragged, drinking heavily because it was the day when they let the water run into the paddy fields for the first time that season, and so of course they must celebrate. Some of the men I had come to see and encourage lay dead drunk by the road, their faces, necks and hands swarming with gnats and mosquitoes.

It is not depravity but a feeling that their condition is hopeless that prompts many of their excesses. A Christian official in a certain *Yakuba* (administrative office) told me: "Don't give them money, or Japanese rice, or good clothing, because

they will be tempted to exchange these for *saké*, to drown their sorrows. If you wish to help them, give them old clothing which they cannot sell, or Formosa rice, which cannot be brewed. Better yet, give them the means to work. For example, give them rope-making machines, which cost only fourteen yen apiece. With these machines anyone can make rope of rice straw, which always finds a market."

Suitable work during the winter months will become increasingly necessary in the future. At present many of the farmers seem to be in direct competition with those who live in more favourable climates. Just as the Scotch took to cottage industries and made the names of Paisley shawls, Harris tweeds, and the like, world-wide in reputation, so these farmers must take to special occupations during the winters if they would survive. Horse-breeding is becoming a thing of the past, with increasing mechanization in the cities and in the army. The apple business is threatened by the fact that there are not yet proper harbor and warehouse facilities to expedite export; and the competition of Manchurian apples, which ripen a little earlier, is increasingly keen. (In this connection I once had some people come in from the country to see how many ways apples could be prepared. They saw and tasted jellies, tarts, pies, sauce, apple butter and baked apples, apple dumplings, and so on. But they said sadly that as long as sugar is so high in price it is hopeless to expect them to use much of it.) Anything in the nature of direct competition with the farmers to the south is impossible. Improved rail service and marketing is already bringing all kinds of fresh

vegetables from the south during the winter, and this sort of thing will develop still further. This winter, for the first time, it was possible to buy cauliflower and Brussels sprouts in Aomori City.

It is to be hoped that such things as specialized weaving, tanning of skins, fur farming, dairy products, and wood products can be encouraged. One advantage is the aptitude and teachability of the people, and their eagerness to help themselves, but it cannot be expected that they can invest their own money in new enterprises. They have no money, and their present debt load is terrifying. It is not necessarily a question of taxes, say some of them; it is their inability to make ends meet, and their consequent running into debt. Their indebtedness is not primarily due to their incapacity as agriculturists, although they have much to learn. A friend of mine, with seventeen years of dairy and general farm experience in California, tried to make a go of it on a large tract of apparently very good land. He has good health, is very active, is ascetic in his tastes (does not drink, smoke, or even drink tea), and certainly knows what ought to be done with a piece of land. But he has slowly fallen behind, getting poorer and poorer. His children must walk five miles to school, and his nearest neighbours are something more than a mile away. Now if this educated, intelligent, active, austere man, who started with a small store of capital on a piece of chosen ground, cannot get ahead, there is something fundamentally wrong with Japan's treatment of its agricultural classes. He himself said that if he did not send his boy and girl to the middle school he might break even. But this we should not take

into account unless we agree that farmers have no right to send their children to middle school, even as day students.

Rev. Tada of Kochi remarked last spring that country evangelism must be done on a fifty-years' plan, starting with day nurseries, kindergartens and Sunday schools, and ending with self-supporting congregations of adults. He was correct, except that in a place like Aomori Ken we must begin with social rehabilitation.

Day nurseries cannot be made to pay their way because they are run for people who are too poor to pay. In very small hamlets, with from ten to twenty houses, such work is most feasible. Then all the children can be gathered by a couple of young Christian women. The hours are from seven in the morning until six at night, during the rice-planting and rice-harvesting seasons. The little children are taught how to play, are told stories and taught songs, and their meals (such as they are) are supervised. With the men all gone to sea to fish, and the women (even the old women) busy planting or harvesting rice, the little tots run all kinds of dangers. They fall into the fireplaces or down wells, or they play with fire. Tiny babies huddled into the characteristic round baskets have been known to be attacked by ferocious and hungry rats. And so forth. In every village can be seen people of any age and of either sex with hideous fire scars on the backs or sides of their heads. (The world-famous Dr. Hideo Noguchi was crippled by such an accident. He was born and raised in a Tohoku village.) The country people appreciate these day nurseries, and after they

have once had them, they will cheerfully do all they can to have them every year.

Kindergartens cannot be run in the hamlets unless the children are taken without tuition charges. In the small towns they should not have a monthly tuition charge, but a daily one, of three to five sen, at the most. The laborer will give his child a couple of sen each day, but a monthly charge always looks steep to him. Since kindergartens are run through the winter, a suitable place in which to meet is a necessity. If past experience in the Tohoku is any guide, the people of the average small town will try their best to keep a kindergarten after they have had a "good taste" of one. With a building provided, Sunday-school work can be done as a matter of course, and if the teachers are interested and capable, there is usually no trouble in gathering the children. Right here I wish to say that I feel no missionary ought to presume to preach to a meeting of adults until after he has done a good deal of apprentice-work in Sunday-schools. There is no better way in which to learn the kind of Japanese that Japanese can understand. The children will laugh unrestrainedly at all mistakes, with a sort of brutal kindness, and they will not hesitate to correct you, and find you out if you are insincere or lazy, but the adults listen with an unfortunate patience and equanimity, and allow your mistakes to become ingrained. Children have no race prejudice, unless they have been infected with it by their elders or by the poorer sort of school-teacher, but even then you can make them lose it, if you have none yourself, and if you have a genuine interest in them and in their country.

Work done for the girls and women is extremely important. The older women present special problems, because they have lived lives filled with unending drudgery and constant humiliations, and in my brief experience many of them are either embittered or broken-spirited. But each new generation of young women grow up with fresh hope, and if they are given what they deserve, the sins of the past will be fully redeemed. Country girls can be taught to sew, for few of them know how. They can be given proper things to read, and proper outside interests, for otherwise they will forget what they learned in school, and become practically illiterate, like so many of their elder sisters. Various kinds of cottage industry should be taught these young women: one reason why the lamentable sale of girls into prostitution keeps up is because their families think they need the money more than they do their services. Anyone in the slightest degree familiar with economic problems in the Shetlands, Orkneys, or Faeroes, should know how the women there redeem a situation that appears at first sight to be hopeless. Given a chance, the young women of Aomori Ken will give as good account of themselves as the Scotch and Danish girls.

Many good things have been done with newspaper evangelism, but may I say that in these parts farmers can't afford newspapers, and therefore rarely read them.

There is a pronounced language difficulty, especially in the Tsugaru districts. The dialect is scarcely to be understood, at first. Nor do some of the people understand the "orthodox" Japan-

ese very well. The following incident will illustrate this:

I was walking through a village that had been very hard hit by the famine of 1931-'32. I met a disconsolate woman who looked as though she might talk, and realizing that there were probably only women in the place anyhow, I spoke to her: "Kyôsaku hidô gozaimashô." (The crop failure must be dreadful, isn't it?)

"Wagarane," she replied (I don't understand you).

I tried her with another question, only to hear her say: "Wa wa Nuhonzun da hade, Ome no kodoba wagaranegosu." (I am a Japanese, as you see, therefore I don't understand your lingo)!

The Tsugaru dialect is very pleasing to the ear, and it is vigorous and direct. With all due respect, the Tokyo "dialect" is stilted and artificial, in comparison. This is the real, old-time Japanese, and not a shopkeeper's jargon sprinkled with unrecognizable Anglicisms. The day will come when the Tsugaru accents will be appreciated, just as the Scotch, the Irish, and the people of the American South are becomingly proud of their special brogues and intonations.

Peasant gospel schools are being tried, and the gospel of the way of life is preached. The young men most desperately wish to find out how they may live. Specially selected young men are brought together, and if possible at a church, where they are taught and where they engage in guided discussion. I have known of an eager but dull pastor who gathered some promising young men who were then treated to a week's lectures on Paulinism. Paulinism is very well in its way,

and I am a student of Paulinism myself, but that is one subject we do not bring before young men until they are ready for it. If the teacher knows the way of the cross he does not have to talk too much about it. The young men are religious at heart (who is not?) and after they are taught how to live, someone is sure to come out with the question, "How are we to be saved?" At least that has been the experience. They don't allow the teacher to take anything for granted, and that prevents him, fortunately, from taking refuge in generalities or clouds of words.

I have before me the plan of some young men belonging to our Noheji Church. These young men have been trained in agriculture both at school and in life. They propose to break up for for cultivation a number of *chobu* of rolling land formerly used for pasturing horses. The land is good and cheap. The government is anxious to see the land occupied, and will give about half of the money required in breaking the ground. The young men have estimated, on the basis of previous experience, that they can prepare the *genya* (plains) for cultivation at an average rate of about 60 sen a *tan* (ca. .245 acre) with hired horses. The object is to run a few model farms, and in connection with these to organize a peasant gospel school on a permanent basis, to meet at stated seasons in a building of its own. The government has promised to aid to the extent of half the cost of this building. This school will be run for young women as well as young men. The teachers will be members of the Noheji Church who have had agricultural training. It is the purpose of the school to teach good farming

methods and procedure to show what can be done in the way of raising and using cattle and other animals to teach the baking of bread and the churning of butter, the use of dairy products, and, if the price of sugar is ever brought within the reach of the country people, to show how various meats can be sugar-cured, as well as to teach the proper making of jams and jellies. Through its type of living conditions, the school hopes to teach the people how to live. Because the members of the church will run this school and because interested young people will be connected with the land, it is hoped that in this way a Christian pastor may ultimately be supported, and that it will thus be possible to open up intimate contacts and evangelize the country round about. In this way the project will serve two purposes: it will help the church to support itself, and will give opportunity to extend itself through the rural districts. The total budget is only ¥1620.00. Surely this is a worthy experiment that costs little and promises much. And for us as well as for them, here is fresh ground waiting to be broken.

Chapter X

MEDICAL CO-OPERATIVES IN JAPAN

R. D. McCoy

The development of medical co-operatives in Japan has been truly spontaneous. It was a natural occurrence, an answer to the needs of the situation. It grew out of the defects in the system of medical practitioners and the crisis in national health.

Dr. Kagawa states in his booklet:— *The Case For Medical Co-operatives*: "The death rate in Japan is the highest among civilized nations. Of this there are three causes, (1) the insufficiency of income, that is, the general poverty of the people, (2) the general imperfection of sanitation and health equipment among the proletarian classes, and (3) the lack of medical equipment."

Regarding the influence of poverty on the death rate, one can understand this by comparing Kojimachi Ward in Tokyo where the infant death rate is 70 per 1000 births and Honjo Ward where it is 200 per 1000. In the rural districts the same thing is true. It can be safely said that the main reason why the death rate in Japan has not decreased at all, when compared with the early years of the Meiji Era, is the lack of health equipment among the non-propertied classes. This constitutes one of the most serious problems of the nation.

Thus through the work of the medical co-operatives, which seek to prevent illness that arises from poverty and relieve poverty that comes from

illness, the new Medical Co-operative Movement of Japan has taken form,—born out of necessity. And it is necessary that we heed the fact that this movement has developed in the six northern provinces which are visited by famine and suffering from poverty, not in the prosperous villages nor in the cities where there are many free dispensaries.

Although the number of doctors in Japan has increased with surprising rapidity, and although there are 17 medical universities and 25 special medical schools, there has been no noticeable change in the death rate in Japan, which is about 18 per 1000 of population. The fact that this rate has been maintained for nearly 50 years impresses one with the necessity for some fundamental reformation to be brought about in Japan's medical system.

The idea of co-operatives is by no means new in Japan. The Sangyo Kumiai or Industrial Guild was formed by the statesmen of the early years of Meiji, following the development of capitalism, in an effort to check the downfall of the middle class. They imported the system of Credit Co-operatives which had developed in Germany at that time, and planned to transplant it into this country just as it was. Through the years, however, the system has been completely Japonicized. Various features have been added. Along with the Credit department appeared Purchase, Sales, Utility Departments, etc., and the total number of co-operatives is now nearly 15,000.

But the first appearance of Medical Co-operatives in Japan was not so long ago. In 1922, at which time capitalism was at last in the deep de-

pression following the great war, strange to relate, medical equipment and utility work were started at practically the same time in Okayama and Nagano Prefectures. At this beginning period, medical co-operatives were established as additional departments of the Industrial Co-operatives, and were conducted on a small scale, limited in every case to the rural villages. As for the motive for opening these medical departments, there were in the main, two. The first cause was the imperfect distribution of doctors and a feeling of great inconvenience in medical matters on the part of the people who live in the interior. The second cause can be regarded as economic, and it arose out of the agony caused by having to pay such heavy fees for doctors' visits when they were summoned from a distance.

In this way, the beginning period in which rural co-operatives, pressed by necessity, established medical departments through natural development, is called by Dr. Kagawa the first period in the development of Medical Co-operatives. He mentions eight co-operatives of this kind (*ken-ei*), i.e. carried on as additional features,—the pioneer organizations in systematic co-operation in medical matters,—as follows:—

In April, 1922, in Funeo village, Okayama Prefecture.

May, 1922, in Takagi village, Nagano Prefecture.

Aug., 1924, in Kofu village, Okayama Prefecture.

Dec., 1924, in Akita village, Shimane Prefecture.

May, 1927, in Inutsuka village, Fukuoka Prefecture.

Sept., 1927, in Kawaguchi village, Hiroshima Prefecture.

Feb., 1928, in Iegushi village, Ehime Prefecture.

Nov., 1928, in Tainai village, Niigata Prefecture.

These medical co-operatives of the first period were all developed in doctorless villages or where the supply of physicians was insufficient. They were conducted on a small scale and in the limited area of a single village, and having from 400 to a little less than 1000 members. They employed only one doctor each, and one nurse, and the cost of medicines corresponded, for the most part, with the fixed rate of the Medical Association. These first medical co-operatives, accordingly, did not have sufficient power to propagandize themselves or to spread throughout the whole country, nor to exert any influence over the Medical Association or other medical affairs; but they grew, silently and slowly.

However, during the past few years, with the gradual deepening of the financial crisis, Medical Co-operatives on a large scale (as *tan-ei* or single department co-operatives), have appeared gradually in large and medium-sized cities where physicians have come together in comparatively large numbers.

"This beacon fire of the second period in the development of Medical Co-operatives," to use Dr. Kagawa's phrase, was lighted in Aomori City, on the very edge of the north-east district of the main island. In July, 1927, plans were laid for securing the names of 1000 members and 2000 shares, as a minimum, and in September, 1928, when 705 supporters had been secured, a co-operative medical clinic was opened in rented quarters in Ura Machi, Aomori City.

The co-operatives in this second period had a different aspect from those of the first. In their motive of organization and in their development

one can see a very positive idea of economic and class permeation. Regarding the motive for establishing the Tōsei Medical Co-operative in Aomori let us note what was said in part by Mr. Seishi Okamoto, its founder and president:—

“In hard times, the thing that causes the greatest suffering in our human life is the inability, because of poverty, to secure the services of a physician when someone suddenly becomes ill. I am unable to endure the sight of such a condition in this Showa Era, and for Aomori City and its neighboring towns and villages I have determined to establish a hospital, secure competent physicians and carry on utility work through the co-operation of the middle class.”

Following the appearance of the medical co-operative in Aomori City several large and small co-operatives were organized in the two years from 1929 to 1931. The largest of these was the Mutual Clinic Co-operative of Hachioji, Tokyo Prefecture, later called the Tama Co-operative Hospital, established in September, 1929.

At last, in May, 1931, with Dr. Nitobe, Dr. Kagawa, Dr. Fusajiro Kato, a member of the Tokyo City Council, Mr. Michio Kozaki, and many other prominent men as promoters, application for permission to establish the Tokyo Medical Utility Co-operative was presented to the Tokyo Fu office. When the Medical Co-operative Movement at last unfurled its banner in the capital city of the Empire it encountered the antagonism and obstruction of the Medical Association, which conflict developed into a nation-wide controversy which still rages and constitutes one of the chief

problems in the development of Medical Co-operatives.

While the Tokyo Medical Co-operative was carrying on its violent controversy with the Medical Association, which delayed for a year and a month—until May, 1932,—the handing down of final permission by the authorities, the Akita Medical Co-operative was established in Akita City in January, 1932. The Akita Co-operative was a great success. It had no sooner started its work, with over 6000 members, than patients fairly stormed the gate and immediately the membership increased to 10,000. It now has a membership of 12,000, or 28% of the adult population of that city. This marvelous energy immediately and inevitably resulted in the rebuilding of the hospital on a large scale. Dr. Kagawa says in his booklet:—"The medical co-operative movement, stimulated by these good results spread simultaneously to every part of Akita Prefecture. And the sparks which had been smouldering here and there were changed, in a twinkling, into a wild fire by this blast of north wind which arose in Akita, and today they are spreading over the whole country."

In the first period the development of medical co-operatives was really a natural and unconscious movement, and even in the second period, previous to the opening of the Tokyo Medical Co-operative, they had in some ways a natural flavor. But with the Tokyo Medical Co-operative there was manifest a truly conscious development, a joining in holy battle for social reconstruction. This idea is made clear in the prospectus which was issued at the beginning of the campaign for

the establishment of the Tokyo institution. I quote as follows:—

“It goes without saying that treatment for sickness, as a protection of human life, must be enjoyed without distinction by rich and poor, high and low, city and country. The medical practice of the past was carried on as a benevolent art, which is a matter of course when viewed from the standpoint of its original nature. However, in present-day society, when everything, even the medical art, is carried on under the profit system, the result has been that those who could not bear economically the expense of medical treatment have been placed in a condition of finding it difficult to secure medical security.

“Of course, in the face of such a social defect, charity hospitals as a form of social work for the very poor, were brought into existence. Also, for factory laborers and miners there was enacted the health insurance law. But still the greater part of the population, which is not included in these plans, is troubled by the necessity of meeting high medical expenses. Today there is presented the peculiar social phenomenon in which those who are able to receive perfect medical attention are limited to the rich and to those who are branded as extremely poor.

“The Union Co-operative Hospital which is here planned will provide a new economic organization in the original spirit of medicine as a benevolent art, instead of the present medical system, and thus will carry it on for the united happiness of the co-operative members. That is to say, we will provide medical and health equipment which will depend on the co-operative economics of the

members, secure reliable doctors, nurses and medicines, and provide guidance and help in kind medical treatment and in matters of health. Therefore, this system, through the united strength of many people, might be said to make it possible for one to have 'one's own physician' (family doctor) who is prepared to serve in general practice. Thus at last we expect to avoid the unrest arising from sickness, which has been the greatest threat of our lives.

"The Union Co-operative Hospital solves the economic problem which is beyond the reach of the doctor as an individual. Still more, in medical matters, it has the peculiar trait of making it possible to practise organized medicine through the co-operation and union of specialists, and even in preventative medicine it is able to make an absolute and certain contribution.

"An Organized Health Movement: that is the goal which the co-operatives have directly in view. But the reason why we would carry on medical work especially under the form of a co-operative is because this movement is of such a nature as will enable it to penetrate into every stratum of society in the nation, and also because it is recognized as having great significance in the organization of a social unit; and so long as the future social plan takes cognizance of the health of the people as a matter of importance, we believe that the Medical Co-operative should be the foundation of the new society."

Medical Co-operatives in Japan, as stated above, have developed recently in a wonderful way. For some time there was no central organization to gather statistics as to the number and

make-up of the various organizations. Three years ago, just after the Tokyo Medical Co-operative was started, a nation-wide investigation was made under the leadership of Dr. Kagawa, and the results were published in the first number of the "Medical Co-operative Movement" (*Iryo Kumiai Undo*) under date of April 24, 1932. At that time there were 28 co-operatives with permission granted under the Industrial Guild Regulations, and eight existing independently. The comparative growth during the past three years will be clearly indicated by the statistical report appearing in the May, 1935, issue of the *Iryo Kumiai Shimbun* (Medical Co-operative News), the official organ of the Union Medical Co-operative Association.

This report gives a total of 83 Medical Co-operatives in Japan proper and 5 in Formosa, with 26 others in process of organization, or a total of 114. Some of these co-operatives have branch clinics or dispensaries, so I have been told that the total of places where medical treatment can be secured under co-operative auspices would reach 150. These are all organized, so to speak, under the auspices of the Industrial Guild. In addition to these there were 28 independent or voluntary medical co-operatives when Dr. Kagawa wrote his booklet two years ago.

The Prefectures having the largest number of medical co-operatives are as follows:—Iwate—10, Aomori—8, Akita—8, Niigata—6; Shimane, Mie, Gunma, and Aichi—4 each; Shizuoka and Nagano—3 each; Kochi, Okayama, Hyogo, Yamanashi, Tokyo and Ibaraki—2 each, and 13 other prefectures with one each. The Co-operative Hospital in the city of Morioka is the largest

in Japan. It has 134 beds and last year gained a clear profit of ¥10,000.00. In Akita Prefecture 38% of the adult population are members of medical co-operatives. The Akita City hospital has 47 beds and 6 doctors. It is having a financial struggle, however, at present. The Tokyo Medical Co-operative now has 5600 members who have taken out 7000 shares at ¥10 each. It now has 51 beds which are practically always full, and 170 to 180 out-patients daily, 9 doctors, 15 nurses, and 1 visiting nurse.

The path of medical co-operatives, however, is not without its rough places. Dr. Kagawa states that only about one-half of the co-operatives at the time he wrote his booklet were able to make both ends meet. "In order to carry on a medical co-operative in an ideal manner," he states, "we have come to the conclusion among ourselves that the scope of a co-operative should be a city and a couple of counties, or simply one or two counties, differing in proportion to the convenience or inconvenience of communications in that area, but only of such extent as can make use of the hospital; that the number of members should be 3000 or more; and that it is necessary to establish departments of internal medicine and surgery, at least, and in addition, X-ray, children's department, maternity ward, if at all possible, and at least 30 beds."

At the close of his booklet, Dr. Kagasa mentions six outstanding problems which are facing the Medical Co-operatives today. I can only enumerate them here. They are as follows:—

1. The problem of capital for the development of co-ops.

2. Problem of the supply of competent doctors.
3. Outstanding fees.
4. Relation to the Health Insurance system.
5. Opposition movement of the Medical Association.
6. Union movement of the medical co-operatives.

Dr. Kagawa calls this last—the union movement—the Third Period in the development of medical co-operatives.

The opposition of the Medical Association, fortunately, has hastened the nation-wide union movement of medical co-operatives. In 1933, a National Medical Co-operative Council was formed, and in April, 1934, a National Medical Utility Co-operative Association was organized as a step toward the formation of a National Union. An office has been opened in the Central Building of the Industrial Guild in Tokyo, and a monthly news paper, the *Iryo Kumiai Shimbun* is published. In addition to this, union movements have arisen in some of the six northern prefectures, notably, Aomori and Akita.

“The mission of these union organizations,” to quote again from the booklet, “is, from a negative standpoint, to remove the obstructions of the medical co-operatives, and positively, to work in every way to hasten their development.”

Chapter XI

THE DEVELOPMENT OF HYMNOLOGY IN JAPAN

Koh Yuki

1

It was in 1859 that Protestant missionaries first came over the sea to Japan. These men encountered so many difficulties in trying to provide for the future development of Christianity, with the Bible to translate, a dictionary to compile, tracts to publish, and so forth, that they were not able for some time to start work upon a hymnal in Japanese. The greatest reason for this delay was that the Japanese of those days had no knowledge of the occidental musical scale, and consequently were unable to sing the hymns. At first the missionaries tried to teach the Japanese to use the English hymnal, but this proved most unsatisfactory. As early as the year 1861 Dr. Hepburn had stated positively that the Japanese were unable to sing western songs. However, Mrs. Ballagh proved this statement false, by demonstrating that the Japanese could sing hymns. In 1871, this lady discovered among the pupils in her Sunday School a young man who could sing western songs. Encouraged by this, Mrs. Pierson and Miss Crosby also succeeded in teaching English hymns.

However, Japanese hymns made their appearance in 1872, just after the first Protestant Church was established in Yokohama. In that same year, when the first missionary conference was held in Yokohama and the subject of hymns in the Japa-

nese language was introduced, Reverend James Ballagh presented two hymns in Japanese. These were:

- (1) "Yoi kuni arimasu, Taiso enpo
"Shinja wa sakaete, Hikarizo."
- (2) "Yesu ware wo aisu, Sayo Seisho mosu,
"Kisureba kotachi, Yowai mo tsuyoi
"Hai Yesu aisu, Hai Yesu aisu,
"Hai Yesu aisu, Sayo Seisho mosu."

These were the first hymns written in Japanese, and of these the former was a translation by the Reverend Mr. Goble of "There is a Happy Land," and the latter was Miss Crosby's translation of "Jesus Loves me."

From the impetus given by these hymns, in 1874 six different collections of hymns were published. At the time the Kobe Kumiai Church was organized, the first of these was published by Mr. Y. Maeda and others, who with the help of Messrs. Greene, Davis, Gordon and Matsuyama were able to produce a book of 8 hymns. The second one containing 19 hymns was compiled in Yokohama by the Reverend Henry Loomis and Mr. Okuno. The third, containing 27 hymns, was edited by the Reverend N. Brown and became the first hymnal of the Baptist Church. The fourth collection was compiled in Nagasaki by the Reverend Messrs. Stout, Davison, Segawa, and Suga, as a cooperative effort of the Dutch Reformed and Methodist Missions. The fifth, which was edited in Kobe by the Rev. J. C. Berry, contained 39 hymns and the first chants. The sixth, containing 20 hymns, was published in Yokohama by the Reverend Y. Kumano.

It was by the combined efforts of such missionaries as Greene, Davis, Berry (American Board), Loomis (Presbyterian), N. Brown (Baptist), Stout (Reformed), Davison (Methodist) and others, and such Japanese as M. Okuno, T. Matsuyama, A. Sugawa, Y. Kumano and others, that these first Japanese hymns were translated and compiled. Naturally, from a literary point of view, hymnology was in its infancy and these rough literal translations are not to be mentioned in the same breath with the hymns of today.

One reason for this is that the missionaries of that day did not have a sufficient understanding of the Japanese language. They were unable to distinguish between the colloquial language used in conversation and the literary language used in poetry; furthermore they tried to apply the rhymes of western songs to Japanese songs, where it is not suitable. For example, the phrase "Come to Jesus" was translated "Yesu ni oide" or "Yesu ni irasshai"; and "Jesus Loves Me" was translated with an attempt at rhyme, as follows:

"Yesu ware wo aisu,
 "Sayo Seisho mosu
 "Kisureba Kotachi
 "Yowai mo tsuyoi."

At the same time, the Japanese collaborators did not fully understand English, consequently their translations sometimes had quite a different meaning from that of the originals.

"Let every creature rise and bring
 "Peculiar honors to our King"

was translated by someone in lines having some-

what the following meaning:

“Ye monsters of the bubbling deep

“Your Maker’s praises shout,

“Up from the sands ye coddling peep,

“And wag your tails about.”

Also the Japanese were unaccustomed to occidental metre, and consequently many unskilful translations resulted. It is correct to say that there is practically no metre in Japan except the original 7.5, or 5.7, syllable metre. All *waka* or *haiku* are a form of this metre. Therefore, even though Mr. Okuno and Mr. Matsuyama knew the Japanese metre, they had no knowledge of western song metre, short metre, or common metre, and it was impossible for them to make any but extremely uncouth translations.

2

It is known that at least 18 different collections of hymns were published in the years between 1875 and 1888. Improvement is clearly seen in the better selection of words and in the greater number of tunes used. It can be said that these collections became the foundation for the “Kirisutokyo Kashi” (1884), “Kirisutokyo Sambika” (1896) and the “Kokon Sambika” (1901). As shown by these collections of hymns, the Japanese Sambika had now made so great an advance over former collections, as to give the feeling of a different age.

The “Kirisutokyo Sambika” was compiled by Dr. Davison of the Methodist denomination, with Homei Iwano and Miss E. Matsumoto as his assistants; it contained 244 hymns, 3 chants and 10

doxologies, and in addition had appended the ten commandments, the Lord's Prayer and the Apostles' Creed. The octavo edition, the foreign binding, the printing and musical notes, the indices of English first lines, tune names, and metre were all well worked out. Taken as a whole, the most conspicuous points were the more refined nature of the hymns as compared with former hymns; the fact that the subjects and names of hymns appeared in Chinese writing; and the including of many American gospel songs.

The "Shinsen Sambika" was completed by the joint efforts of committees appointed by the Nihon Kirisuto and Kumiai Churches; and most of the work of compilation was done by Messrs. M. Okuno, M. Uemura, T. Matsuyama and G. Allchin. The volume consisted of 263 hymns, 13 doxologies, 12 chants, the ten commandments, the Lord's Prayer, and the Apostles' Creed; it was a crown octavo edition with foreign binding, well typed and with musical notes. The special features of this book were the deeper grasp of Christian truth; the addition of much more original work by the Japanese, especially in the "Tankacho" (metre 5.7.5.7.7); and the lowering of the pitch of about 100 of the tunes, to suit the voices of the Japanese of that time.

The "Kirisutokyo Sambika" was compiled by A. A. Bennett of the Baptist denomination. It contained 353 hymns, and in style and contents resembled the "Kirisutokyo Sambika."

The "Kokon Seikashu" was edited by Bishop Foss of the Anglican Church, assisted by T. Imai and T. Matsuyama. It contained 412 hymns arranged according to the Episcopal Church calen-

dar. The hymns were largely those of the Anglican and the American Episcopal Churches.

The hymns contained in these collections, the translations as well as the originals, showed a great improvement in literary style. So much so, in fact, that Bimyo Yamada, a famous literary man of that time, wrote a magazine article praising the "Shinsen Sambika." Considered in the light of today, however, for the most part, the translated hymns had depth of thought but an awkward literary style; while the original hymns had a fluent style but superficial ideas. For example:—

"Waga tamashii wo aisuru Iesu yo
 "Nami wa sakamaki kaze fuki arete
 "Ayauki toki mo konomi wo mamori
 "Mimoto ni nogare yukashime tamae.
 "Ware niwa hoka no kakurega arazu
 "Tada chikara naki kono tamashii wo
 "Yudane masureba misute tamawade
 "Naomo awaremi nagusame tamae."

(Shinsen Sambika 152)

is the translation of the famous hymn. "Jesus lover of my soul." In spite of the fact that the original meaning is comparatively well reproduced, when compared with hymns of today, the literary style is seen to be inferior. On the other hand, the following,

"Sarinishi hito no koshikata wo
 "Kaerimisureba utsusemi no
 "Monuke no kara to narishikado
 "Kokoro wa ikade kienubeki.
 "Kami no masamichi fuminobori
 "Mame ni tsukaeshi kami no kono

“Yo ni nokoshitsuru ai no mi wa
 “Iro mo kwarade kaguwashiya.”

(Shinsen Sambika 206)

was written by Dr. M. Uemura, and while the words are beautiful their substance is meagre. Furthermore, although some of the original hymns of that time used western metre the great majority of them were written in the customary Japanese metres, namely 5.7.5.7.7 syllables, 7.5 syllables, or 7.7 syllables, for example:—

Hymn No.

(5.7.5.7.7)	“Shu wa ware no bokusha ni maseba	45
”	“Ware no shiro ware no chikara to	131
”	“Kami nakuba ikani shitekawa”	189
(7.5)	“Tsumi no kegare ni oowarete”	108
”	“Amatsu mashimizu nagarekite	
”	“Waga tamashii yo osoruru na	137
(7.7)	“Megumi ni tomeru makoto no kamiwa	50
”	“Megumi ni tomeru waga kami Ehoba	53
”	“Ware no sumika wa konoyo ni arade	212

This fact shows that the Japanese of that time were not yet able to use the Western metre freely in writing songs. The 7.7 syllable metre was not often seen in ordinary Japanese songs; but the Japanese made a relatively clever use of an adaptation of the 7.5 syllable and 5.7.5.7.7 syllable metres. Of these the 5.7.5.7.7 metre has gradually ceased being used so that in the hymnals of the present not more than one or two hymns of this metre remain. This seems to be due to the fact that the music written for the hymns of this metre were comparatively poorly done, and that from the first this metre did not seem to fit Western tunes.

3

In 1900, at a meeting of the Japan Evangelical Alliance in Osaka, the proposal was presented and carried that there should be one union Japanese Sambika. The following year representatives of the different denominations met in Tokyo, selected 125 well-known hymns, and decided that these should be retranslated and set to appropriate tunes. The men who undertook this work were Dr. Allchin, Dr. MacNair, Bishop Foss, Dr. Spencer and Dr. Parshley for the missionaries, and Mr. Bessho, Mr. Fujimoto, Mr. Sakurai, Mr. Matsuyama and Mr. Maeda and Mr. Yuasa for the Japanese. These hymns, which were collected in the Episcopal Church "Kokon Sambika" of 1901 and in the general "Sambika" of the other denominations published in 1903, became the models for all later hymns.

Soon after the selection of these hymns the work of compiling the general hymnal was begun. The original draft of the hymns was made by a Committee of three consisting of Messrs. Bessho, Miwa and Yuya and their work was examined by a committee composed of most of the men who had been on the former committee which chose the 125 hymns to be retranslated. In this way the hymnal was brought to completion and published in 1903. It contained 459 hymns, 6 doxologies and 18 chants. With its wider range of material, its greatly refined verse, and its loftier music, this edition marks the first epoch in the annals of the Japanese Sambika. For the next 30 years this book was used in practically all Christian churches throughout Japan.

A study of the words of the hymns shows that this hymnal had an elegant literary style. It appeared about the time that the "romantic movement" in Japanese literature was at its height; a new style of poetry and elegant prose were the vogue. Consequently, to some extent, the hymnal reflects this tendency. Not only is it conspicuous in the original hymns of the Japanese, but it is also seen in the translated hymns.

For example, the second verse of the gospel hymn, "There shall be showers of blessings" was translated:

"Sukuinushi Iesu no kudashi tamaeba

"Haru no ame yorimo nodoka nizo aran."

(Sambika 121)

On the whole, in this manner, gospel-hymns became more beautiful than they were in the original; but it cannot be denied that at the same time the Christian thought-content became diluted. This is clearly seen in the example just cited. However, due to the difference in construction of the European languages and Japanese, it is almost impossible to avoid some changes in translation. For instance, when a European song is translated into Japanese in its own metre certain ideas contained in the former simply cannot be incorporated in the translation. Because of this, the tendency in this hymnal was to sacrifice the contents for the sake of the figures of speech.

In this hymn-book, the new hymns written by Japanese tried to supply certain needs not adequately taken care of in the translated hymns; they therefore had to do rather with such subjects as the Home, Social Meetings, the Ceremonies of the

Church, etc., than with the central truths of the Gospel. Consequently, these songs were beautiful, but lacking in religious depth. An example of this is the following:

"Higashi no sora wa honobono to
"Noboru asahi ni akeyukeba
"Hana no nioi ni tsutsumarete
"Kasumishi tsuki mo shiramikeri." (386)

However, the greatest defect of this hymnal is that the words and the music do not fit smoothly together. For example, take number 53 in the Sambika, "God is Love: His Mercy Brightens," As translated, the fourth verse and chorus read as follows:

"Yowa utsuri yukedo,
"Megumi no hikari,
"Towa nizo kagayaku
"Kami wa ai nari.
"Warera mo aisen
"Ai no mikami wo."

But when sung to the music they must be changed to, "Yowa utsu ri yukedo," and "Ai nomi kami wo," and all meaning is lost when heard. Many more examples of this sort of thing could be given.

Admitting the defects which have been mentioned, nevertheless, this collection of hymns was the finest piece of work which the Japanese Christian church of the time had produced. Historically it must always be remembered as a significant accomplishment.

4

However, there were certain groups who were

not satisfied with the general Sambika of 1903. From the middle of the Meiji Era until the beginning of Taisho these groups had each printed supplementary collections of hymns. They were such hymnals as Mr. Buxton's and Mr. Sasao's "Sukui no uta," Mr. T. Mitani's "Fukuin Shoka," Mr. T. Nakada's "Revival Shoka," the Plymouth Brethren Hymnal, Unitarian Songs, the Mormon Hymnal, and the Salvation Army Hymnal. But these were all quite inferior to the general Sambika.

About the middle of the Taisho Era there began to be heard a demand for a revision of the Sambika. This came in the natural course of events, stimulated by the new emphasis in Christian thought, the change in literary ideas and the development in Western music.

Several experiments in revision had appeared. Among these were the writer's own "Seika" in which appeared hymn tunes of his own composition.

At last in 1928 the work began, continuing for three years, until 1931, when the "Shin Sambika" was published. In the work of revision, special responsibility for the words was given to the writer, and for the music, to E. Kioka. They, together with U. Bessho, D. Fujimoto, M. Nakayama, S. Abe, F. D. Gealy, H. D. Hannaford, C. Torii, S. Tsugawa (for a time) and others, constituted the revision committee; but the Sambika Committee itself was the final court of decision.

When completed the book contained 604 hymns, including doxologies, chants, and anthems; and in addition 35 Responsive Readings were incorporated. The special features were the addition of many classical and modern tunes, and

more worshipful tunes; the adoption of German chorals; the use of hymns directed toward a more positive Christian attitude, concerning, for instance, the Kingdom of God, Love, Service, the International Spirit, World Peace, etc.; and the increased number of hymns and tunes composed by Japanese. In addition, the indices of responsive readings, authors, composers and of original first lines of other languages, as well as English, may be considered a real mark of progress.

The new Sambika omitted about 80 hymns which had been in the old one and added about 200, so that the total number became more than 600. Accordingly, in the number of hymns it does not fall behind European or American hymnals. The question is—what of its quality. On the whole, it cannot be said that the language of the new Sambika is superior, rhetorically, to the old one. Among the newly translated hymns many are prosarically done; but their depth and power are superior to former translations, I believe. A study of hymns 38, 59, 70, and others, will demonstrate this.

When we turn to the original compositions we find a wealth of variety in both thought and expression. Mr. I. Miyagawa's hymns treat of Japanese nature and scenery, a new feature in Christian hymns; Mr. Y. Oda's hymn sings of oriental "resignation"; Mr. S. Kega gives expression to a Japanese mother's sorrow at the loss of her child, while Mr. K. Suzuki, with young ardor, hymns the joy of the Cross. These are the first fruits of Christ's gospel grown in Japanese soil.

The writer, also, contributed 8 hymns to the new Sambika. It would not be proper for me to

comment on their religious and literary value; but since most of them are widely sung, it has given the author pleasure. Of these hymns, 112 is the favorite hymn of President Abe of Aoyama Gakuin; 214 was the favorite of the young evangelist, Mr. Hirata, and was sung at his funeral; and in the same way, number 305, as his favorite hymn, was sung at the funeral of the Rev. R. Miyazawa of Komagome Church. These hymns sing of Christ, the Kingdom of God, and Prayer, but something within them seems to speak to the heart of the Japanese people.

It is just 4 years since the new *Sambika* was published, but already, almost without exception, it is used throughout the whole country.* But as one of those who helped to compile it, I am always conscious that it is not perfect. There are things which should be taken out, hymns which should be added to it, and corrections which should be made to both words and tunes. To sum it all up, this hymnal too belongs to a transitional period. For its consummation we must wait for the opportunity offered by the next revision.

* It should be said that the Episcopal and Holiness Churches do not use the *Sambika*, having their own hymnals. The reader is referred to a more detailed account of the revised *Sambika* which appeared in the 1932 edition of the Year Book—Editor.

Chapter XII

CHURCH ARCHITECTURE IN JAPAN

William Merrell Vories

It did not require fault-finding commissions from abroad to inform us that there is a good deal the matter with Church architecture in Japan. There is plenty for even the wayfaring eye to glimpse. But there are reasons for a good many of the faults which joy-riding commissions and visiting professionals have not time to ferret out.

Roughly, there are three periods in the building of Churches since Protestant missions entered this field. The first was the pioneer stage, when the missionary was not only prophet and priest but also planner, and everything except carpenter. There was not yet a congregation to assemble for worship; only a potential group to gather for instruction. The earliest Church building, therefore, rather inevitably became a sort of glorified class-room.

The second period was that of the subsidized Church, and in it the Missionary continued to hold most responsibility—often by that most insidious and un-Christian theory that authority inheres in money. In this period, also, the Church was still a meeting-place in which to listen to instruction—that is, sermons.

The idea of worship was still vague. This is amply evidenced by the fact that a Japanese audience, which would be horrified if anybody moved or whispered during the reading of the Imperial Rescript on Education, will even today

show no sign of shock over late comers at Church stalking to their seats, or whispering with their neighbors, during the reading of the Scripture, or even during a prayer.

The Church being considered as merely a lecture hall, and "going to church" as merely a means of listening to instruction, is partly a product of the practice in the second period of economizing mission funds when the building of church edifices was concerned. Although early mission residences often had an acre of grounds and were of large size (if lacking in appearance or conveniences), it was a quite general practice among us Protestants to buy a very tiny piece of ground and erect an insignificant box-like church upon it—barely large enough for the existing congregation, and with no possibility of future growth.

Roman Catholics exhibited a far wiser strategy in that they commonly secured a large piece of land, in a prominent location, before they made any other effort in a new community. Their first church buildings were often box-like, too; but at least they let it be known that their faith anticipated an eventual church.

The Greek Orthodox Church began with even greater faith. Before they had any considerable following the late, great Archbishop Nicolai erected on the finest site in Tokyo the most imposing edifice of any Faith—a real cathedral of proportions that would be significant in any world capital.

The third period in church architecture in Japan is of rather recent date. It represents the independent Japanese churches beginning to

erect their own buildings and employing professional architectural assistance.

It would be very pleasant to record here that the expectable blossoming forth of the artistic temper of Japan had begun to produce outstanding examples of church architecture. But, unfortunately, we cannot honestly lay claim to such a happy issue. As a matter of fact, with a few notable exceptions, the tendency is to produce freak designs, that are sometimes even worse than the old boxes.

For this condition—which fortunately must be only a transitional and temporary matter—several factors are doubtless to blame. There is, on the part of the congregations, a strong inheritance from the first and second periods. There is, furthermore, a shortage of funds for adequate construction. And there are too many young architects lately trained in the local technical schools and imbued with the current craze for the “modern” style—whatever that may be.

Although there is not yet a modern style, to the majority the term seems to mean anything different; anything that obviously and ostentatiously flouts the classical or accepted types of the past.

So we are getting nowadays an epidemic of structures that are assuredly different. But that they tend to induce upon or within the people who gather in them a spirit of reverent worship, or present any distinctly religious “atmosphere,” one seriously doubts.

I have said that this is a passing phase. Surely it cannot go on indefinitely. And there are at least three ways out. (But we must disabuse our-

selves of the impression that Christendom will reach its climax in and through you and me, and that therefore the ultimate in Church Architecture must be achieved in our day).

The first way out, which to me seems a bit improbable at the present moment, is for somebody to develop a new style that meets all the requirements of an ideal church. Because this is really possible, we should be patient with the perpetrators of monstrosities, so long as they are reverent and in earnest.

The second way out,—which is eloquently advocated by all visitors to Japan, whether professional or amateur,—is for somebody to successfully employ the ancient and beautiful Japanese architecture. This may yet be accomplished. A few attempts have already been made, which show some promise. But the more one studies Japanese architecture, in its delicate and exact proportions, the less one feels assurance of its being adaptable to uses very far dissimilar to those for which it was designed. We must not forget the monstrosities which were produced of old in attempts to adapt the equally delicate and exact proportions of the Classic Orders. You can't get a Classic Temple by plastering columns of approximate proportions onto a modern office building—as some of our forefathers tried. To successfully use the Japanese style it may prove necessary to adapt the church—instead of vice versa!

It is quite certain that the Sunday school and the social-service units of a modern church plant would require a different style—as it is out of the question to use the real Japanese style for an educational building. Quite possibly a Hall of Wor-

ship in pure Japanese style may some day form the center of a church group; but it will be in a day when much money is available for such use; as one cannot camouflage Japanese architecture with cheap materials painted over.

The third way out is to employ the Gothic, or some other old-established style. I know that in proposing this I am risking my neck; for at the moment the architect who has any use for the past is considered already passé. Nevertheless, I still believe "there are reasons." First of all, Christianity is not a national cult but a universal religion. If ever that fundamental fact needed emphasis, it is just now. One of the most conspicuous evidences of this fact is the sight of church buildings, which everyone unmistakably recognizes as churches, in all countries—as one travels throughout the world.

A well proportioned and authentic example of the Gothic need not appear discordant in almost any setting—especially if there be sufficient grounds about it to allow for trees between the church and its neighbors. Some other styles are almost as universally usable. But a distinctive type for the church in any community is not bad form, and a type used throughout the world might be looked upon as rather more appropriate than the opposite extreme of having every locality house its Christian church in a building absolutely at variance with every other in the world.

Personally, I have never felt it anything but the logical thing that Buddhist Temples should tend to look alike, regardless of where found; and the rare examples where they have definitely imitated churches in Western lands have caused ex-

actly the opposite of admiration in my eyes. Why, then, should a Christian church in Japan camouflage itself in the outward shell of Buddhism, however beautiful that form may be, considered abstractly?

Finally, it seems quite fair to at least leave the question of the eventual development of a Japanese style of church building for Japan to the Japanese architect. It is not, assuredly, the province of the foreign architect sojourning here to dictate this development. And in the meantime, I remain one of those conservative internationalists whose heart warms at the sight of a good specimen of Gothic Church rising among the mansions, markets, mud-huts, or skyscrapers of any sort of town, however remote and different that town may be, and regardless of where it is located in our earth.

Chapter XIII

THE ABOLITION MOVEMENT

E. C. Hennigar

The two years which have elapsed since last a report of this movement appeared in the Year Book have seen considerable progress toward the goal of ridding the fair name of Japan of the blot of government-licensed prostitution. There has been also some element of disappointment for it was widely published in the newspapers that abolition of the system was imminent, definite dates being set in two or more instances. Groups of newspaper men verily haunt every public office and waylay visitors either on entrance or departure. From chance words dropped at such times, even from the personnel going and coming they, with much imaginative matter added, evolve stories of great interest for their papers. The tale that abolition was to come on April 1st, 1935, was one such product of the imagination. It has been hinted that there was something of the nature of a cruel practical joke in the date selected. Nothing happened, of course, on that date, nor yet in December, as was predicted in a leading paper late last summer.

While the dates were imaginary the story was not wholly fabricated, as will appear from the following pronouncement of a responsible official of the Home Department. In May, 1934, at a meeting of the Prefectural Police Inspectors Mr. S. Miyano, head of the Police Affairs Bureau of the Home Department said, "The Abolition of

licensed prostitution is the fixed policy of the Home Department. However, the control of public morals after abolition is causing some thought to the officials, and much study is now being given to that matter. A draft proposal (*daitai no genan*) has already been prepared and we intend to put it into operation (*gutai kwasuru*) in the not far distant future (*chikaku*).” Such a statement was surely enough to raise the hopes of all friends of abolition.

About the same time, in April, 1934, to be exact, at a meeting of the League of Nations Commission on the Traffic in Women and Children the Japanese representative reported progress in abolition, pointing out that three prefectures had already abolished the system and that the movement was going forward steadily (*chakuchaku*). On the strength of this he asked the Commission to include Japan in the list of countries having no licensed prostitution (*sic*). This declaration and request were made publicly in this International body. These two pronouncements are important and very worthy of notice as being statements of the policy of the government as much as a year and a half ago.

Why, then, has abolition not been accomplished as predicted and as hoped? There are five reasons, any one of which might be sufficient to account for some change in the policy of the Department. In the first place the Cabinet of Viscount Saito resigned on July 3rd, 1934. With change of Cabinet all the higher officials of the various departments were changed. The men in the Home Department who had studied abolition very seriously and were prepared to take the step

of abolishing the licensed system were scattered to various important positions in other ministries or in the prefectures. Then the officials investigating the case from the side of public health were not yet ready to report. Further the tax on the prostitute quarters which had gone into the prefectural treasuries in the past was to come, as restaurant tax, in the future to the central government. This created a hard problem as between local and central treasuries. Finally the brothel keepers of the whole empire became thoroughly alarmed at the prospect of nation-wide abolition and put up a determined resistance through their representatives in the Diet. And so national abolition, which at one time seemed on the verge of accomplishment, is postponed.

Meanwhile great progress has been made in the various Prefectures. It would seem that here lies the greatest hope for abolition, namely to move one prefecture at a time to clean house in this sphere. Our movement is organized in 40 prefectures. In 26, some attempt has been made to put an Abolition Bill through the local Assembly, with success in 14 cases, viz. in Saitama, Akita, Fukui, Fukushima, Nagano, Niigata, Yamanashi, Kanagawa, Ibaraki, Iwate, Miyazaki, Okinawa and Kochi Prefectures, making, with Gunma, 14 in all. Kochi is the last prefecture to come into this group, having passed the Abolition Bill only on December 26th, 1935. The Bill passed by a vote of 13 vs. 7. During the same month Abolition Memorials were presented in Miyagi and Tokushima Prefectural Assemblies only to be defeated, in the first case by a vote of 17 vs. 14

and in the second by the overwhelming majority of 23 vs. 4.

Five prefectures are already without licensed quarters, viz. Gumma which abolished the quarters as far back as 1893, Saitama 1930, Akita 1933, Nagasaki July 1934 and Aomori December, 1934. The system in other prefectures is beginning to disintegrate as is clear from the following reports from 14 prefectures:—

Iwate prefecture—The segregated quarters in Fukuoka and Iwayado changed into bars and restaurants on January 27th 1935.

Fukushima—Kitakata quarters abolished July 1st, 1934. Wakamatsu quarters changed to restaurants January 28th, 1935.

Yamagata—The brothels in Tsuruoka were allowed to be restaurants for two years with the girls serving as bar-maids. After two years the houses may become low grade hotels.

Tochigi—The quarters at Kizunegawa are abolished, the last two houses having closed out on February 1st, 1935.

Nagano—The brothel keepers of Ueda, Sakaki, Nanakubo, Kami Suwa, Shimo Suwa and Iwamura asked in 1935 to be allowed to change their houses into restaurants. The prefectural authorities, however, wishing to clear out the whole business from Nagano Ken refused to grant the request of these six places.

Tokyo city—Suzaki, with over 300 houses is one of Tokyo's largest licensed quarters, and next to the Yoshiwara the most famous. About one half of the keepers of these houses last year expressed themselves as wishing to make a change. They are awaiting a reply from the authorities.

Kanagawa—Yokosuka asked to be allowed to change both form of business and location as well. Tozuka quarters, four houses with 17 inmates asked permission to change the form of business.

Toyama—The houses in the Takeoka quarters became restaurants from September, 1934.

Tottori— — Yonago quarters — many inmates changed their status February, 1934.

Aichi—The keepers of the Nakamura quarters in Nagoya asked for a change in January. At last report they were waiting for a reply from the authorities.

Nara—In February, 1934, representatives of the brothel keepers at Kitsuri went to the Prefectural offices asking to be allowed to make a change. They are waiting for the authorities to decide upon a policy.

Okayama—The keepers in Okayama city decided to cease business.

Ehime—Hokujo quarters reported as on the verge of giving up the business.

Ibaraki—has only four quarters with 16 houses whereas formerly the prefecture had 7 quarters with 70 houses.

The change into restaurants, bars and low grade hotels is of course far below our ideals and hopes. However, it is a step on the way to a purer society. The inmates will be freer to cease their evil life than they were under the old system where they were practically slaves sold to the keepers by their parents or guardians. The workers for abolition are under no illusion, nor are they satisfied. But this 400 year old system is at long last pryed loose and is toppling and another strong push may well send it into the limbo of

rejected systems. The reasons for the disintegration of the quarters are various. No doubt the rising tide of public opinion against the whole system must be counted as one reason. Probably economic reasons bear with still greater weight upon the keepers. They are feeling the competition of the all too numerous cafes which have sprung up in every city and town in the empire. The depression, too, has taken from the pockets of town and country dwellers the margin which was previously spent in the licensed quarters. In Tokyo, which is largely industrialized, the depression has not been felt so keenly. This reflects itself in the fact that in the first half of 1935, according to a recent newspaper report, 2,903,346 men visited the licensed quarters in Tokyo, an average of over 16,000 per night, spending on the average ¥2.30 each. This amounts to ¥6,698,728. Compared with the corresponding period of the preceding year, these figures show an increase of 85,314 in the number of guests and an increase of ¥170,721 in the spendings. Probably many of these added quests are lured by lower prices, for the brothel keepers, in order to compete with the ubiquitous cafe with its waitresses, have cut down on prices during the past year.

The most recent figures to hand for the whole country, those of 1933, show 509 licensed segregated quarters (decrease of 25 in two years), 10,281 houses (decrease 518), 49,302 inmates (decrease 2,762), guests 24,922,604 (increase 2,527,734). These very accurate statistics are kept by the authorities for taxation purposes. Every man who visits the quarters must register name, age, address and occupation, just as at a hotel. It

must be further stated that the number of inmates has increased again, since 1933, on account of the very severe depression, especially in the northern parts of Japan, causing many parents to sell their daughters to this life of shame.

Akita and Yamagata prefectures have had an especially unsavory reputation for supplying girls for these houses of vice. The country is cold, has much snow in winter, is poor and, what is more, the people have a very low ethical outlook. Officers of the Purity Society have visited the section more than once to investigate conditions and to attempt to raise the moral standards of the villagers. The last three years crops have been consistently bad and as always happens in famine times the selling of girls had increased. The *Asahi* wrote up the conditions under the caption "Musume Jigoku," literally "The Daughter's Hell." It told of villages from which all daughters had been sold. Other papers and magazines took up the story deploring the fact that this feudal custom of selling daughters had projected itself even into this 20th century Japan. The Central government could overlook the matter no longer. The Home Department through the police sent orders that the traffic in girls must stop and gave ¥100,000 to be loaned to families which were in financial straits making it necessary to take this extreme step.

The W.C.T.U., The Patriotic Women's Society, The Buddhist Women's Association with the help of the *Asahi* newspaper got together another very considerable sum of money. Missionaries, the church and Salvation Army workers went among the people and saved many of

these girls—some 1340 so far as is definitely known. As a result of this work also, souteneurs have been driven from these two prefectures. The Yamagata police said "Our prefecture has a bad reputation for this traffic in girls. In 1933, 614 girls were sold from Yamagata and in the first four months of 1934 the number had already reached 250, a large increase over the year before. There have been cases of very extreme poverty but also we regret to say the people of our prefecture have very low ideals. Bad souteneurs, as well, have tricked many people for their own profit." During December 1-10, 1935, the National Association of Brothel Keepers held its Convention in Yamagata. Representatives were sent from this Convention to wait on the governor asking him to stop entirely or at least to let up a bit on this movement to suppress the traffic in girls, saying that a continuance of the movement would ruin their business. The governor, it is reported, replied that his aim was to raise the ethical ideas of virtue and that he could not let up one iota in his efforts.

The last three prefectures to put abolition into effect were—

	Nagasaki	Aomori	Akita
Number of Licensed Quarters	24	13	10
Number of Houses	174	119	38
Number of Inmates	1,424	377	110
Number of Guests per year	178,800	50,504	25,759

It is of interest to ask what happens after abolition. When the system was abolished in Akita prefecture the 110 girls were in debt to their keepers to the extent of ¥52,421. Through the efforts of the police this debt was reduced by ¥3,676.00. Some girls had their debt reduced as much as 14%, not a few got a cut of 10%, others 2% or 3%. Many were so unfortunate as to get no cut at all. The keepers got from the authorities the right to carry on as restaurateurs and to continue to employ these women, still in debt to them, as bar-maids (*shakufu*). 94 of the 110 women remained in this status, 7 found employment as servants and 9 returned to their homes.

The chief of police in Akita says private prostitutes have not increased since abolition. He points out the obvious fact, that even while the public licensed system was in existence there were private prostitutes in abundance. "The problem is easier to handle now. We have no regrets at having accomplished abolition in our prefecture. The new system is much more humane," writes the chief. The officer in charge of hygiene says that the control of the social diseases is better since abolition. The prefecture has opened ten clinics for the treatment of venereal diseases. Another official declared that public morals had in no way suffered since the abolition of the segregated quarters. He said "The cancer has been cut and we are on the way to health." There has been no such survey in Nagasaki or Aomori as yet, it being only a little more than a year since these prefectures abolished the system. Conditions are said to be much the same as in Akita, not ideal, of course, but improving.

In March, 1935, the *Kokumin Junketsu Domei* (National Purity League) was organized. The old Abolition League is a part of this new society. Its work has been widened and deepened. The new organization looks to the future, looks toward the more fundamental solution of the whole problem. It works for abolition, of course, but beyond that and after abolition has been accomplished there will still be much needed in the way of social education on all matters pertaining to sex, much in the way of hygiene education that will need the attention of such a society as this.

In April, 1934, there was formed another body which will have great influence in the solution of this question, The Society for the Prevention of the Traffic in Women (*Baisho Boshi Kyokai*). The significance of this organization is that it is a co-operative society between officials and citizens. Among its leading members were the then Vice-minister of the Home Department and seven other high officials under the Cabinet. There were also several former Cabinet ministers or prefectural governors and a host of religious and social workers. This body has been making a very sincere study of every question connected with the problem of ridding Japan of this traffic which has fastened itself upon Society, and which has been sapping much of the life of this nation through so many generations.

So we bring this review to a close. Much has been written of the history of the traffic in Japan and other matters connected with it in recent issues of this Year Book, and to these the student is referred. While we are not able to report the accomplishment of the measure of abolition that

had been hoped for within 1935, yet when we consider that as a political movement the work is only twelve years old, that already fourteen Prefectural Assemblies have passed abolition bills and that five have implemented them, certainly we have no reason to feel any discouragement. Public opinion is being aroused and educated and mobilized, the reputable press is almost entirely with us, and that is what is needed to make any great moral movement a success. We may confidently expect that when abolition does come it will be more far reaching and satisfactory than the measures proposed heretofore.

Chapter XIV

CHRISTIAN LITERATURE IN FORMOSA, (TAIWAN)

Hugh MacMillan

Is there any place in the Orient where the providing of Christian literature presents a greater problem than in Taiwan? To supply the church-going population with Christian reading material is a big problem, but to consider using Christian literature as an evangelistic agency is to be confronted by greater difficulties still.

The Island of Taiwan has a population of over five millions,—5,194,980, to be exact, according to census figures available at this time of writing. To see the problem of supplying Christian literature in this island from one angle, let us think about the racial groups comprising this five million, and the languages they speak.

Call the population five hundred instead of five million and let us work out an approximate scale more easily grasped mentally. Of this five hundred, about 388 are descendants of people from Fukien province who speak the Amoy dialect of Chinese. About sixty-seven are from Canton district and speak a dialect of Cantonese. About twenty-five are from Japan proper. Twenty are aborigines of seven or eight distinct groups. Apportioning these latter according to the five hundred scale, about six would belong to the Ami group; five to the Paiwan; four, Taial; three, Bun-

nan; one, Saiset; one, Suo. Included in government figures reporting the population of aborigines, i.e. (206,029) is a group of Pepohoan. These number over fifty-seven thousand and among them are quite a number of Christians. Apart from this latter group, and a few Ami people among whom work is just beginning, the problem of giving Christian literature to the aborigines has not been touched.

With the exception of these Christians among the Pepohoan, a group that have adopted Chinese customs, the Christian population of Taiwan is almost entirely among the Amoy-speaking Fukienese and the Hakka-Cantonese. About one in a hundred of the population of the whole Island is a member or adherent of the Christian church.

Since, in Formosa, the appeal of Christianity has brought its greatest response from the uneducated classes, a great many were unable to read or write when attracted to the gospel. Therefore the teaching of reading and writing has been of primary importance. To accomplish this, a *Romaji* system, used among Amoy-speaking people in Fukien, China, has been used widely in Formosa, to read and write the local Chinese dialects. New missionaries find it most helpful in learning the language. It provides a method for readily, and fairly accurately reproducing the difficult Chinese tones. It is also widely used among Formosan Christians. Alert, young people, who have never had opportunities for education can, with this *Romaji* system, learn to read and write their mother tongue in two weeks or less.

In this language some literature is produced. The Bible, in two translations of both the Old and

New Testaments, stands first. The hymn-book used throughout the Formosan church is also in *Romaji*.

In addition there are a few translations of Christian books from Europe and America. A Christian monthly magazine has been published in this *Romaji* for the past fifty years. Its first issue is dated 1885. Its present circulation is about two thousand. While the circulation is not large, this little magazine serves to keep groups of Christians in nearly two hundred cities, towns and villages throughout Formosa in touch with the church's activities.

Many, particularly among the older Christians, read Chinese characters. But apart from the Bible and hymn-book little reading of Christian literature is done. A few translations of Occidental Christian books are ordered from Shanghai but these are few and reading is confined to ministers or active Christian workers who seek sermon material or biblical exposition. A few religious magazines in Chinese characters have been popular in the past among ministers, but subscriptions for these have recently greatly fallen off.

Two factors tend to lessen the inflow of Christian literature in Chinese. First, the preference of church leaders, chiefly the younger men, for literature in Japanese. These young men, educated in Japanese, many of them graduates of colleges in Japan proper, find themselves unable to read and understand the Chinese characters as freely as they do the Japanese. Secondly, the scrutiny exercised by government authorities over literature emanating from Chinese sources.

From the foregoing it will be seen that Chris-

tian literature in Taiwan at present is limited to translations of the Bible, hymn-books, local church news, and a few translations, chiefly of sermons by evangelical preachers in Europe or America. This literature is read almost exclusively by Christians, that is, at best by one in a hundred of the population.

What is to be the future of Christian literature in Taiwan? Up to the present, Christian literature was thought of almost entirely in terms of the Chinese language. From now on, due to forty years of the Japanese educational system in the Island, it will be necessary to think more and more in terms of Japanese. This may mean a big step in the solution of the Christian literature problem. The number of Christians and others able to read Chinese is decreasing, while the number able to read Japanese is increasing rapidly. In addition to the regular school course, the government during the past few years has added classes in Japanese for young people unable to attend school. This will further increase the number able to read the national language. Young folks in Sunday schools and young people's societies who have been reading Japanese all week in school books, newspapers and magazines, come to church on Sunday and do their reading from Romanized Chinese. This tends to give the impression that religion is dissociated from every day life. It is true they feel they get something through their Sunday reading they do not get through the Japanese. This is true even when they read in church, in the Japanese language itself. Some are asking, "Why can't we get this through the Japanese?" And some are beginning to answer,

"We can." Does this not then present a new opportunity for Christian literature through the medium of the language these young people read so freely?

In spite of the increasing numbers of Japanese-reading Christians in Taiwan, the church has as yet, scarcely begun to recognize the need among youth of leadership in introducing them to the great Christian literature now available through Japanese. Christian literature as an evangelistic agency has not yet had much influence in Taiwan. In the past the number of people able to read Chinese characters was small, and thus this ministry has been handicapped.

Increased numbers of Japanese readers however, make possible a whole new field of evangelism through the means of Christian literature. Already there is evidence that the time is ripe for advance in this direction. In Taiwan a few Christian magazines are beginning to appear here and there. For example, the "Kirisutokyo Shinri," "Shinko no Tomo," "Taiwan Seinen," "Taiwan Renmeiho," etc. Yamamuro Gumpei, well-known Salvation Army leader's "Heimin no Fukuin," and Kagawa Toyohiko's tracts are used more and more for distribution here and there, and are said to be read with eagerness. The newspapers also, particularly the "Taiwan Minpo" have articles on Christianity from time to time. These beginnings point to a new and hopeful field for Christian endeavour. Through the medium of Japanese a whole new outlook for Christian readers opens up. They are put in touch with some of the world's best Christian thought. And this, it may even be added, is available increasingly to the

very Taiwan natives themselves, the so-called "ban-jin" of the mountains. Friends of Jesus to introduce this literature to all is the need.

PART III

REPORTS

PART III

REPORTS

No. 1

THE NATIONAL CHRISTIAN COUNCIL

William Axling

A Summary of Activities

Since its inception the National Christian Council's aim has been to serve the Kingdom enterprise in the Empire as a correlating unifying force. It has conscientiously avoided duplicating the work and overlapping the fields of its forty-four cooperating units and striven to furnish them a medium through which to act cooperatively and accomplish work beyond their reach as separate units.

A review of the Council's work for 1935 shows that there exists such an arena and that here the Council is rendering a unique contribution to the advance of the Kingdom in Japan.

Dr. John R. Mott's Visit

The Council, in cooperation with National Committee of the Y.M.C.A., set up and financed Dr. Mott's nation-wide program during his month's visit to Japan in the Spring of 1935. That program included two conferences for Christian leaders and a series of Regional Youth Conferences. The Kamakura and Otsu conferences for Christian

leaders majored on such subjects as Christian Education, cooperation between the Older Churches of the West and the fast emerging Younger Churches of the East, Evangelism, Christian Literature, International Relations and the holding of a World Christian Conference in Asia in 1938.

The Regional Youth Conferences dealt with the whole range of problems which have captured the imagination and the interest of modern youth and the contribution which Christian youth can and should make toward the solution of these problems.

In addition to these intensive efforts to further Kingdom interests Dr. Mott spoke to great audiences in Tokyo, Sendai, Hakodate, Kyoto, Osaka, Kobe, Yamaguchi and Seoul.

Dr. Mott was again granted the honor of an audience with His Majesty the Emperor. He and Mrs. Mott also met in an informal intimate way Prince and Princess Chichibu. He had special interviews with the Premier and the Minister of Foreign Affairs.

In the midst of his crowded program Dr. Mott took time to meet personally and intimately a whole host of others of Japan's outstanding leaders in affairs of state, in the educational world and in business life and left the impress of his mighty personality upon their thinking and their lives.

Other Guests from Afar

When Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in the United States, came in April as a fraternal messenger from that body to the Christians of Japan,

the Council acted as his host and arranged his program. He was given an opportunity to meet many Christian leaders and strengthen the sense of solidarity which exists between the Christians of the United States and of Japan. Arrangements were also made for him to meet national leaders. This enabled him to contribute much toward creating a better understanding and finer relations between these two nations which face each across the wide Pacific.

Rev. William Paton, Executive Secretary of the London office of the International Missionary Council, visited Japan in October in the interests of the work of that world-wide organization. He too was helped to make contacts with a large number of front-line Christian pastors and laymen and to confer with national leaders in official and private life.

Japan is increasingly becoming the Mecca for Christian leaders of other nations who think in world terms and it falls to the lot of the Council to welcome them, plan their itineraries and programs and make their visits meaningful.

The Movement for Church Union

For many years the question of Church Union has commanded the interest of a small group of Christian pastors and lay leaders. It has failed, however, to challenge in any wide sense the Christian community as such. The All-Japan Christian Conference, held in November under the auspices of the Christian Council, however, pushed this question out into the open and made it the concern of many thoughtful Christians in all the different communions.

To this conference was presented a "Basis of Union" which had been drawn up by a Committee for the Study of the Question of Church Union. This was an interdenominational committee which had studied this problem from every angle for seven years. After many sessions and repeated revisions it had agreed on the following as an irreducible minimum "Basis of Union":

1. Name:—The Japan Catholic Christian Church.
2. Creed:—We believe in God the almighty Father, Creator of heaven and earth.
We believe in the only begotten Son of God, our Lord Jesus Christ.
We believe in the Holy Spirit.
We believe in the Holy Catholic Church, the forgiveness of sin, and in life eternal.
3. The Holy Scriptures:—We accept the Holy Scriptures as the essential way of salvation and as the standard for the life of faith.
4. Ordinances:—We observe the two rituals of Baptism, and the Holy Communion of our Lord.
5. Polity:—Based on a constitutional system of government, we would take measures for the autonomous growth of the individual churches, and thus look forward to the fulfilment of the purpose of the existence of the Catholic Church. (N.B. Catholic is here used in the sense of all inclusive union.)

The conference spent a whole day studying and discussing this question of union and the next move to be made in going forward toward its realization.

This study and discussion resulted in the following actions: It was unanimously voted;

1. To make the tentative "Basis of Union" and the suggestions made on the floor of the Conference and in the four sectional meetings materials for reference in the work of evolving a more satisfactory basis for union.

3. To appoint a Commission on Church Union. It being understood that this commission should undertake immediately a restudy of the "Basis of Union" and inaugurate such activities as it may deem necessary to prepare the way for union.

4. That this commission shall consist of twenty-five members, twenty-one of whom shall be appointed by this Conference and four co-opted by the commission itself.

5. That the various communions shall be free at any time to make such changes in their representation on this commission as they may deem wise.

This Commission on Church Union was later appointed and has divided its work into four divisions. One division will explore the possibilities of union through consultations with the various communions, another will study the matter of formulating a suitable creed, the third section will make a special study of church polity and organization and the fourth will be responsible for finding the finances necessary for the work of the Commission. A budget of ¥1,500.00 has been adopted.

The Commission in addition to its work of study and investigation also plans to carry on a campaign of education and agitation among the churches in the interests of Church Union.

A Nation-wide Evangelistic Campaign

The second outstanding action of the All-Japan Christian Conference was the decision to launch a Nation-Wide United Campaign of Evangelism. The high tides of materialism and ultra-nationalism which have swept across Japan in recent years and the tension under which the people have lived have made Christian work exceedingly difficult. This has caused an ebb in the aggressive evangelism which characterized the years of the Kingdom of God Movement.

The new awakening on the part of officials of the Department of Education, of educators in general and of national leaders to the need of religious education in the training of youth has seemingly inaugurated a new era in Japan's thought and heart life. With this awakening has also come a new openness to religion on the part of the people at large.

In order to take advantage of this turn in the tide the All-Japan Christian Conference appointed a Commission on Nation-Wide Evangelism to rally and unite the Christian forces in a forward evangelistic movement. This commission was instructed to push evangelism in areas not reached by the individual communions and on a scale impossible for them as separate units.

Seishin Sakko Undo

The Special Campaign for students sponsored by the Christian Council is a holdover from the Kingdom of God Movement. One of the significant features of this Spiritual Awakening Movement for students is the fact that the Department

of Education of the Imperial Government not only endorses it but cooperates in it. Whenever a campaign is planned for a student center, the Department of Education in the name of the Minister of Education communicates with the principals of all the schools of higher grade in that city or area, and urges them to give our speakers an opportunity to speak in their schools and to encourage their students to attend the other meetings addressed by these speakers in their city.

During 1935 meetings were held in 55 schools and churches of 12 student centers. 25,885 people—mostly students—attended these meetings. In addition to sending speakers to address schools and student audiences the Christian monthly "Religious Education" has been sent to the faculty-room of some 300 Normal and Middle Schools. A pamphlet entitled "The Meaning of Religious Education" has also been widely distributed among teachers of Primary Schools,

The Christian Rural Life Institute

Recent years have witnessed an ever-increasing interest on the part of the Christian forces in the nation's unevangelized rural life. The present effort to push the Christian frontiers out into this virgin territory has brought out the fact that specially trained Christians are needed for this field. The training in existing theological seminaries has the city and town in view and unfits rather than fits men for pioneer rural evangelism.

In order to train men and women for Christian leadership in the rural field the Council's Commission on Rural Evangelism is promoting the establishment of a Christian Rural Life Institute. This

institute will have a four-fold program:

1. To provide training for Christian rural leadership, both lay and ministerial;
2. To be a demonstrational centre of a rural Christian service program;
3. To do research and experimental work;
4. To do extension and correlation work.

I. Demonstrational Service:

1. To provide experimentation and demonstration in rural methods, subject matter, and programs providing three different approaches to rural evangelism on a self-supporting basis; and to achieve sufficient experience and discover materials for their wider application and use.

2. For carrying out experimentation and demonstration in community welfare work. It should have a personnel with special training and personal adaptability along the lines of rural life, social planning, rural evangelism, religious education of youth and children, adult education, work for women, and the home.

II. Leadership Training:

1. To give additional or post-graduate training to pastors, evangelists, and theological students, along rural lines, through the holding of short-term training institutes and special lecture courses.

2. To provide permanent equipment for a Central Training School for Rural Evangelists. Its work should be the training of rural young people as lay-workers, and also to train special Christian workers for the rural field.

III. Research Work.

As conditions permit to build up a comprehensive library of rural literature.

IV. Extension Work.

To establish a close relationship with the various local rural church community parish experiments now under way and being planned by several denominational groups in different prefectures of the Empire.

World Contacts

In order to do its share in developing a keen realization of spiritual solidarity among the Christians of the world and do its bit in the building of a Christian world brotherhood the Council maintains vital relations with similar Councils in neighboring nations and with the parent body, the International Missionary Council.

With a view to strengthening the tie between the Christians of Japan and China, the Council sent Hon. D. Tagawa, M.P., and Honorary Secretary William Axling as its fraternal delegates to the Biennial Meeting of the China Council held at Shanghai April 25th—May 2nd. The welcome which these delegates received demonstrated in a marvelous manner that Christ does break down barriers and enables those who follow Him to transcend national difficulties and racial differences.

General Secretary A. Ebisawa, Treasurer E. Yoshida and Mr. G. S. Phelps were sent as the Council's delegates to the Tri-Annual Meeting of International Missionary Council, held at Northfield, Massachusetts, in October. Reports from that gathering indicate that these representatives made a signal contribution to the study, discussion and results of that meeting.

They were not able to bring the proposed 1938 World Christian Conference to Japan but they helped to crystalize the sentiment that that Christian conclave should be held in Asia. They also helped to define the main issues with which that conference should come to grips.

The Religions Bill

A succession of Ministers of Education have endeavored to get Parliament to enact legislation which will bring religious organizations under closer supervision of the Department of Education. Such a bill will be introduced into the next session of Parliament.

Before putting the bill before the legislative body, however, the Department of Education has taken the precaution of appointing an Imperial Commission to study the draft of the proposed bill and suggest necessary changes and amendments. The Christian Council was given an opportunity to suggest the name of a representative Christian to be appointed by the government to serve on its commission. Rev. M. Tomita, the Chairman of the Council, was recommended and duly appointed. Hon. T. Matsuyama, M.P., a prominent Christian layman was nominated by the Seiyu Kai as one of its representatives and also received appointment. In addition there is a Roman Catholic representative on the commission. Thus three Christians are serving on the government's commission and looking after Christian interests.

The Council also appointed its own Special Committee to make an intensive study of the bill and call the attention of the government's com-

mission to objectionable features as well as to submit necessary amendments. In this way the Council is taking every possible measure to safeguard the rights, prerogatives and freedom of the Christian church.

Far Flung Relief

Famine Conditions in Northern Japan, the Typhoon Disaster in the Kyoto-Osaka-Kobe area and the Formosan Earthquake compelled the Council to make emergency calls for relief funds. Over 20,000 yen was raised for relief work in these three areas.

In one famine area a temporary Children's Home was established and in another Day Nurseries were organized. In the Kyoto-Osaka-Kobe devastated sections Medical Units and Day Nurseries were established. In Formosa the funds were used to help rebuild wrecked chapels.

The above record indicates that through the Council the Japanese Christian movement is increasingly becoming a creative factor in the nation's fast unfolding life and is gearing into the world's interrelated Christian life and activity.

No. 2

MINUTES OF THE THIRTY-FOURTH ANNUAL MEETING OF THE FEDERATION OF CHRISTIAN MISSIONS IN JAPAN 1935

A. R. Stone, Secretary

The thirty-fourth annual meeting of the Federation of Christian Missions in Japan convened at the Karuizawa auditorium on Friday morning, August 2nd, 1935, and adjourned at the close of the Sunday morning service on August 4th. Sixty-four delegates representing twenty-eight mission bodies responded to the roll call, sixty-six delegates' fees having been paid. The central theme of the Conference was "The Ministry of Healing."

Friday, August Second

The Chairman, Mr. G. S. Phelps, called the meeting to order at 9.00 a.m., and conducted a brief devotional service. He read from Matthew 4:23-5:12, and then led in prayer. The roll was now called and the names of alternate delegates were noted.

Welcome to Fraternal Delegates and Guests

The Secretary announced that the Federation was to be honored with the presence of the following fraternal delegates:—Rev. Akira Ebisawa, and Rev. William Axling, D.D. of the National Christian Council of Japan; Rev. J. F. Preston, D.D., of the Federal Council of Protestant Evan-

gelical Missions in Korea; and Rev. Earl H. Cressy, of the National Christian Council of China. The Secretary also announced that the following guests of the Conference were to be present during part or all of the sessions of the annual meeting:—Hon. Hampei Nagao and Mr. Fumio Uekuri, of the Christian Literature Society in Japan; Dr. J. P. Hubbard, M.D., Dr. Herbert E. Bowles, M.D., Miss Christine Nuno, and Miss Helen M. Shipps of St. Luke's International Medical Center, Tokyo; Rev. W. J. M. Cragg, D.D., of Kwansei Gakuin, Nishinomiya; Dr. Yuzuru Nozu, M.D., of the Tokyo City Health Centre; and Dr. R. K. Start, M.D., of the New Life Sanitarium, Obuse, Shinshu.

The chairman introduced the above fraternal delegates and guests, and they were accorded the privileges of the floor.

Business

Report of the Executive Committee.

The Secretary, Mr. T. T. Brumbaugh, reported on the actions taken by the Executive Committee during the interim since the previous annual meeting. Other than carrying on the routine business of filling vacancies, of preparing a budget, and of planning the 1935 Conference, two main actions had been taken, viz:— (1) With regard to the study (committed to the Executive Committee by the 1934 Annual Meeting) of the future status of the Federation with special reference to the transfer of its remaining administrative functions to the National Council, the executive committee feeling the importance of a very careful consideration of all interests in-

volved appointed a sub-committee for surveying the situation. The following were appointed: C. W. Iglehart (Chairman), T. A. Young, L. C. M. Smythe, J. C. Mann, Miss Harriet Jost, Miss Charlotte DeForest, J. F. Ray, Paul Oltman, and the Chairman and Vice-Chairman of the Federation. This committee's report was completed in time to send a copy to delegates and mission secretaries a month in advance of the 1935 annual meeting.

(2) The Executive Committee cooperated with the National Christian Council in appealing for relief funds to help alleviate the suffering caused by three major catastrophies in the Empire during the year, viz:—the Tohoku famine, the Kwansai typhoon, and the Formosan earthquake. A total of ¥1,572.65 was collected and forwarded through National Christian Council channels by the Treasurer of the Federation. The secretary also made reference to the pre-Federation Conference on Social and Economic Problems, which had been held in Tokyo on June 29th, 1935, with Dr. Jerome Davis as speaker and leader.

Appointment of Sessional Committees.

The following committees, recommended by the Executive Committee to serve during the 1935 annual meeting, were approved by the Federation as follows:—

Business Committee: S. J. Moran, P. F. Warner, and Miss Kate Hansen.

Music Committee: W. M. Vories, Mrs. L. G. S. Miller, Mrs. H. W. Outerbridge.

Committee on Nominations: B. F. Shively (Convenor), E. T. Horn, Harvey Thede, S. F. Moran, Miss A. M.

Monk, E. O. Mills, Miss Barbara Bailey, A. C. Hutchinson, Mrs. H. W. Outerbridge.

Reception Committee: F. W. Heckelman, Miss H. M. Howey, Harvey Thede, Mrs. A. Jorgensen, B. M. Luben.

Auditor: Paul Oltman.

Communion Service: W. J. M. Cragg.

Committee on Resolutions: C. M. Warren, Miss Alice Strothard.

Publicity Committee: Arthur Jorgensen.

Recording Secretaries: Miss Florence Walvoord, A. R. Stone.

Reports.

The report of the treasurer of the Federation, Mr. R. H. Fisher, was received and approved. (This report appears at the end of these minutes.) Following the report of the treasurer, the reports from the organizations on which the Federation is represented were heard and accepted as follows:—The Japan Christian Quarterly (the report of the editor, Mr. Willis Lamott, being read by the secretary of the Federation); The Japan Christian Year Book (the editor, Dr. F. D. Gealy); the Board of Directors of the School of Japanese Language and Culture (Dr. William Axling); the Board of Directors of the Christian Literature Society (Hon. Hampei Nagao); Board of Trustees of the American School in Japan (the principal, Mr. Harold Amos, reporting in place of Dr. H. M. Cary); the Advisory Committee of the Canadian Academy (Mrs. Roy Smith, reporting in place of Mrs. S. D. Thorlaksson); and the Board of the National Sunday School Association (the report of Mr. J. H. Covell being read by the secretary.) The report of the fraternal delegate to

the Federal Council of Protestant Evangelical Missions in Korea, Dr. C. B. Olds, was read by the secretary; and Mr. G. S. Phelps, the fraternal delegate to the National Christian Council of Japan gave a brief report. The following committees of the Federation also reported:—the committee on Work for Koreans in Japan (the report of Rev. J. B. Cobb being read by the secretary); the special committee for the Study of Christian Work with Youth (the report of Mr. R. L. Durgin being read by the secretary); and the committee on Social and Economic Problems (the report of Mr. J. H. Covell being read by the secretary.) The Federation accepted the reports of the above fraternal delegates and committees.

“The Healing Touch”

At the devotional hour on Friday morning, Dr. W. J. M. Gragg, professor of Old Testament in Kwansei Gakuin, Nishinomiya, Japan, in harmony with the general theme of the Conference, spoke on “The Healing Touch of Jesus Christ,” emphasizing the healing ministry of Jesus, and our need to know that healing touch in our own disordered lives. He presented to Christian missionaries the challenge of passing on this healing touch to others round about them.

“The Need of the Ministry of Healing”

The chairman, Mr. Phelps, opened the Friday afternoon session with brief devotions, after which he introduced Rev. H. M. Cary D. D., who presided over the papers and ensuing discussion on “The Need of the Ministry of Healing”, this be-

ing the first part of the main theme of the Conference, "The Ministry of Healing."

The first paper was by Dr. John P. Hubbard M.D., of St. Luke's International Medical Center, Tokyo, whose topic was "The Need of the Spiritual in Healing." Dr. Hubbard interpreted this subject as meaning "The Need of the Christian Approach to the Art of Healing." He stated that Christianity makes the same difference in medicine as in the other fields of life, i. e. it places a new emphasis on the value of human life and personality. He said that a doctor must care for his patients in such a way that they will know that they have come in contact with Christian service, and that a Christian hospital should be an example of the teachings of Christ at work in the world.

The next paper, on "The Need of General Health Education," was given by Dr. Yuzuru Nozu, M.D., Director of Social Hygiene in the City Health Centre, Tokyo. The health centre in which Dr. Nozu serves was established in February 1935 with the aid of the Rockefeller Foundation. He pointed out the very urgent need of health education in Japan, stating that although scientific medicine had made great strides in Japan, its application was still very primitive. The lack of public health work makes for high infant mortality. He then explained how they were aiming at getting at the basis of public health through health education for school children; and he described the classes held for both teachers and children, telling of the methods used. Health education for children should be positive, viz: "Do" rather than "Don't."

Following a solo by Mrs. L. G. S. Miller, Miss Helen K. Shipps of St. Luke's International Medical Centre was introduced. Miss Ship's topic was "The Field of Social Service," and in speaking of medical social service she said that medical social case work should be considered as an intrinsic part of clinical medicine. The medical social worker learns the social situation contributory to the specific illness, and is able to help greatly with friendly interest. Hope and courage are brought to the sick and dependents, and they are told what is needed for convalescent care after the patient's discharge from the hospital.

The last paper of the afternoon was by Dr. C. J. McLaren, M.D., of Severance Hospital, Keijo, on the subject "The Spiritual Healing of Disease." Dr. McLaren was unable to be present in person, and his paper was read by Dr. Cary. Dr. McLaren introduced his subject by dealing with the nature and cause of disease; and he divided disease into two parts:—diseases of the body, and diseases of the mind, both of these again being divisible into diseases of physical causation and diseases of psychical causation. Mental diseases of physical as well as psychical causation need psychic treatment, for the emotions greatly affect bodily functions. With regard to mental diseases of psychic causation, the prime necessity for the healer is to know how he may instil and inspire that sort of faith which is matched with reality and which overcomes. Dr. McLaren described the "spiritual" as being the loyalties and revolts of the human spirit to truth: the suspicions of and confidence toward God.

Dr. Cary now read a brief paper constituting

his own comments on Dr. McLaren's paper. Dr. Cary stressed that belief in spiritual healing does not mean disbelief in science. He reminded us of our own wonderful powers of recuperation—of self healing—and also of the fact that on the three planes of body, mind, and spirit, we have reserves of energy which few of us have learned to use. A mind at peace with itself and quickened by hope is a great asset in the healing of disease. "Power is available."

A discussion ensued, centering on the questions of health education and hospital visitation. With regard to health conditions in schools in Japan, the lack of health instruction, especially in sex hygiene, in schools was regretted, and it was stated that the urge to too heavy study and work constitutes the cause of the comparatively poor health conditions among the students of Japan. Regarding spiritual healing, the opinion was urged that in spite of man's own reserve powers, there is also God's act from outside on man's body or mind as an answer to man's prayer.

The Annual Reception

The annual reception to delegates, fraternal delegates, and guests was held on Friday evening at 7.45 in the Karuizawa auditorium. Dr. F. W. Heckelman presided over the evening's program.

Significant messages were given by Rev. Akira Ebisawa of the National Christian Council of Japan, Rev. E. H. Cressy of the National Christian Council of China, and Rev. J. F. Preston, D.D., of the Federal Council of Protestant Evangelical Missions in Korea. Mrs. Cressy and Mrs. Preston were also introduced to the Federation. Delect-

able refreshments were served by the Reception Committee and the pleasant and profitable evening was brought to a happy close.

Saturday, August Third

The Saturday sessions began at 9.00 a. m. with brief devotional exercises conducted by the chairman. After announcements had been made and the roll completed, the morning was given over to papers and discussion on the second part of the conference's main theme.

"Methods of Healing"

The chairman introduced Miss Christine M. Nuno of St. Luke's International Medical Centre, Tokyo, who led the morning's program of papers and discussion on the "Methods of Healing."

The first paper was by Rev. R. D. McCoy, on "The Work of Medical Cooperatives." Mr. McCoy quoted freely from Dr. Kagawa's booklet, "The Case for Medical Cooperatives," outlining the origin of medical cooperative associations, and emphasising the spirit of those who started the movement. He pointed out the difficulties of adjustment with the existing medical organizations. "Medical Cooperative Hospitals provide a new economic organization in the original spirit of medicine as a benevolent art."

Dr. Herbert M. Bowles, M.D., of St. Luke's International Medical Centre, followed with a paper on "The Place of the Christian Hospital." Dr. Bowles declared that there was still much which the Christian movement could do for so-called "Medical Missions" in Japan. He advised using

foreign-born Japanese doctors; and pointed out the fact that it isn't necessary for a Mission to establish a hospital in order to engage in Medical Work.

After a solo by Mrs. H. W. Outerbridge, Dr. R. K. Start, M.D., of the New Life Sanitarium, Obuse, Shinshu, read a very instructive paper on "The Treatment of Tuberculosis." Dr. Start pointed out the need of watchfulness so that this insidious disease may be detected and checked in its early stages. He described the modern pneumothorax treatment; and then gave some very practical suggestions regarding the segregation and care of the sick and concerning prevention.

In leading the discussion period, Miss Nuno called on several members of the Federation to describe what work they were doing along medical lines. Dr. W. M. Vories told of the Omi Brotherhood Sanitarium, recently enlarged to hold 70 beds. Miss A. Roberts of the Church Missionary Society told of their centre in Ikebukuro, Tokyo, which includes a day-dispensary, a maternity ward, a mothercraft branch, and a well-baby clinic. Miss Nuno told of the work of Mr. W. Huckabee in Hiroshima, who has a centre cooperating with the other medical agencies of the city.

In closing, Miss Nuno stressed the desirability of presenting to girls in mission schools the challenges of the wonderful field of service in the nursing profession. She also pointed out that anyone with a practical knowledge of the care of children can conduct a well-baby clinic, without having either a nurse or doctor in her employment. The discussion closed at 11.15 a. m.

“Worship and Fellowship”

At 11.20 a.m. Dr. W. J. M. Cragg led the Federation in its second devotional service. Directing the attention of his audience to Acts 2:42, “and they continued steadfastly in the apostles’ doctrine and fellowship, in the breaking of bread and in prayers,” Dr. Cragg reminded us that here in 1935 for us, as well as for the first apostles, was the basis for a rich and fruitful Christian service.

The Future Status of the Federation

The Saturday afternoon session, which was devoted to business, opened at 2.00 p.m. with brief devotions conducted by the chairman. The first and most important item of business was the consideration of the report of the Committee on “The Future of the Federation of Christian Missions in Japan.” Rev. C. W. Iglehart, D.D., chairman of the committee, read the report in full, making necessary elucidations. The report appears here-with in full. (But note that the proposed constitution at the end of the report appears as amended by action of the Federation later on in the afternoon.)

Report of the Committee on The Future of the Federation of Christian Missions in Japan

HISTORICAL SKETCH

The cooperative organizations of missions and of churches in Japan had completely separate histories until 1913. Since that time they have been interwoven.

Church comity movements began in 1878 with the *Kirisuto Shinto Shimboku-Kwai*. In 1883 the *Shinto Dai Shimboku-Kwai*, a five day conference was held. This

resulted in the organization in 1884 of the *Fukuin Domei Kwai*, which carried on until 1906, after which there was a break for five years. In 1911 the *Nihon Kirisuto Kyo-kwai Domei* or Federation of Churches was formed, and this functioned until 1923 when it gave place to the *Nihon Kirisuto Kyo Remmei*, the National Christian Council of the present.

On the missions side a permanent organization began in 1902 when the promoting committee of the Third General Conference of Missionaries held in 1900 set up the Standing Committee on Cooperating Missions. Since that year until the present there have been changes in name and structure, but there has been a continuous series of annual meetings. In the first meeting there were twenty delegates and five standing committees. By 1911 the number of delegates and of committees had doubled, and the Standing Committee had become the Conference of Federated Missions. The peak of activity was reached about the year 1918 when 80 regular delegates were in attendance, working through some seventeen standing committees and eight special ones, and covering in their view the entire range of Christian work in Japan.

Following the special conferences of 1913 there began the movement to unify the cooperative activities of missions and of churches, and in the same year the Japan Continuation Committee was organized. This was composed of equal numbers delegated from the Japanese Federation of Churches and the Conference of Federated Missions respectively, and of others coopted by them, and it was the hope that through this new organ would channel all the cooperative activities of the Christian movement. But the Federation of Missions was then going from strength to strength, and the only change in its functions that can be seen in the record is the addition of one more standing committee,—the fifteen members of the Continuation Committee. There was, there-

fore, more duplication instead of less, and although some of the objectives of the new joint organ were realized, on the whole it was not found effective.

In 1923 an entire overhauling of the machinery of co-operation in the Christian movement was attempted. On the church side not only was the Japan Continuation Committee abandoned, but the Japanese Federation of Churches itself went out of existence in favor of the new National Christian Council, in which there was to be representation of churches and missions alike in one integrated body. The wisdom of this self-denying act is amply justified in the subsequent record of achievements of the Council as the one organ of cooperation for almost all the Protestant churches in Japan.

If the church leaders took it for granted that the Conference of Federated Missions would follow their example in the dissolution of their organization they were to be disappointed, for in the 1925 annual meeting the vote was taken, and registered in favor of "the continuance of the Federation of Christian Missions." Drastic changes, however, were made in the scope and functions of the body. The seven large committees on work were all discontinued, and the future purpose of the Federation was defined as being "for fellowship, education, and inspiration."

But though this limitation of scope of the Federation was the clear intention of the 1925 meeting, and has been the judgment of the majority of the members every time the matter has come up during the ten years succeeding, no radical change to correspond with it was made in the constitution. The sections on the purpose and the powers of the Federation were left much as before, with the addition of the word,—“with due regard to the powers of the National Christian Council.” This failure to carry through the organic structure of the Federation the changes implicit in the new situation which it accepted so heartily has resulted in many anomalies.

The Federation is still a delegated body, its members being not individuals, but representatives of missions. Yet all of these missions would be welcomed in the National Christian Council, and the great majority of them are already represented in it. There is thus a curious interlocking of functions on the mission side which has no counterpart in the church representation, and which leads to constant confusion.

The purpose of the Federation would seem to be to remain an informal organ of discussion and inspiration. By the action of the 1933 annual meeting even the drawing-up of findings was ordered to be discontinued. And yet the Federation retains most of the old heavy machinery and requires about the same expenses as before. Furthermore, almost without realizing it inter-committees are again beginning to sprout,—as for instance, the committee on the study of Work for Young People.

With this background, then, the 1934 annual meeting instructed the Executive Committee to have made "a study of the future of the Federation, with especial reference to the transfer of its remaining activities to the National Christian Council." The Executive Committee appointed a special committee, as follows: C. W. Iglehart, T. A. Young, L. C. M. Smythe, Harriet J. Jost, J. C. Mann, Charlotte DeForest, J. F. Ray, P. V. Oltman, and the Chairman and Vice-chairman of the Federation. The committee held sectional meetings in the Kwanto and Kwansai regions, and met with the Executive Committee in the final preparation of the report. The recommendations follow:

RECOMMENDATIONS

I. Regarding the Future of the Federation of Christian Missions.

1. The committee recommends that this Federation be changed to a Fellowship of Christian Missionaries, the

chief purpose of which shall be the holding of an annual meeting for fellowship, education and inspiration.

2. It furthermore recommends that in accordance with Article X the present Constitution be amended by putting before this annual meeting the amendments embodied in the appended Proposed Constitution, and by taking final action at the annual meeting in 1936.

II. Regarding the Transfer of the Remaining Activities of the Federation to the National Christian Council.

1. The committee being unauthorized to enter into official negotiations with the National Christian Council or other bodies is unprepared to offer a definite plan of action. It has, however, arrived at judgments as to the desirable and feasible course to be pursued in the disposition of each of the respective activities of the Federation, and it presents these, as follows:

(a) *The Executive Committee* of nine will no longer be necessary, the four officers of the Fellowship being adequate for the work of setting up the annual meeting.

(b) *Publications Committee.* Since the Christian Literature Society is already the publisher of the Japan Christian Quarterly and the Year Book, the next natural step would seem to be to ask the Society to make the selection of missionary members on the editorial boards (the board to choose the missionary editors-in-chief, as at present) and in addition to its present responsibility for publishing and marketing the publications, to undertake the cost of editing as well. In case, the Society were unable to meet this financial charge some plan would have to be made either for a reduction of costs, or for the raising of a maintenance fund for carrying on the work of English publications.

(c) *Committee on Work for Koreans.* Inasmuch as this is a joint undertaking in which the other partner is the National Christian Council of Korea, the share now being carried by the Federation might well be transferred

to the Japan National Christian Council. In case missionaries may be needed for purposes of promotion and money-raising, that may be arranged for in the make-up of the committee.

(d) *Committee on Social and Economic Problems.* This should be discontinued or subsumed within the Social Department of the National Christian Council. The gathering of missionaries in the Kwanto and Kwansai regions for informal study of social problems should and can continue, but without being under the auspices of the Federation of Missions.

(e) *Representatives on Christian Literature Society Board.* The selection of missionary members for the Board of Directors of the Christian Literature Society can readily be transferred to the National Christian Council under such guarantees as the Federation may desire. Within the C.L.S. itself there are difficult questions of relationship, function and legal status which remain to be settled, but these are internal problems, and must be solved without regard to the question of whether the missionary membership on the Board of Directors shall have been chosen by the Federation or by the Council.

(f) *Trustees, School of Japanese Language and Culture.* This selection of missionary members may be committed to the National Christian Council, providing the make-up of the Board is to continue unchanged. In case future developments lead to a self-perpetuating organization of the board, no nominations from any other body would be necessary.

(g) *National Sunday School Association Board.* In case, the Association desires to continue one missionary member the selection may be made by the National Christian Council, otherwise the relationship may be terminated.

(h) *Trustees, American School in Japan.* There seems to be no need for a continuance of this election to the

board from the Federation. The board may coopt or elect a missionary member if it so desires.

(i) *Advisory Committee, Canadian Academy.* There seems to be no need for a continuance of this relationship. However, in the case of both the American School and the Canadian Academy if so desired the selection of a missionary member could readily be made by the National Christian Council.

(j) *Fraternal Delegate to Korea.* This may be discontinued.

(k) *Fraternal Delegate to the National Christian Council.* This should be discontinued.

(1) *Necrologist.* The duties of the necrologist may be transferred to the Publications Committee or its successor for the preparation of obituaries to be published annually in the Year Book.

2. The committee recommends that the incoming executive committee be instructed to negotiate with the National Christian Council and such other bodies as are involved in the adjustments indicated above in the preparation of a program of transference or discontinuance of the remaining activities of the Federation; the same to be presented to the 1936 Annual Meeting of the Federation for final ratification.

Respectfully submitted,

June 19, 1935.
Tokyo.

Charles W. Iglehart,
Chairman.

Proposed Constitution of The Fellowship of Christian Missionaries in Japan

Article I. Name

The name of the organization shall be the Fellowship of Christian Missionaries in Japan.

Article II. Purpose

The purpose of the Fellowship shall be to promote fellowship, mutual understanding and the spirit of unity among the missionaries comprising it, and to provide an opportunity for gatherings of an inspirational and educative character.

Article III. Membership

Membership in the Fellowship shall be open to all Christian missionaries in Japan who accept the Constitution and By-laws and pay the stated fees. Registration shall include membership in the Fellowship for the Annual Meeting and the ensuing year.

Article IV. Officers

The officers of the Fellowship shall be a Chairman, a Vice-Chairman, a Secretary and a Treasurer, elected at each Annual Meeting. They shall assume office at the close of the meeting at which they are elected.

Article V. Meetings

1. Regular meetings of the Fellowship shall be held annually at such time and place as the Fellowship shall determine. Special meetings may be held at the call of the Officers.

2. A quorum for the transaction of business at any meeting shall consist of a majority of the registered members in attendance.

Article VI. Expenses

1. The ordinary expenses of the Fellowship, including the cost of the annual meeting shall be met by the registration fees of its members, fixed annually for the ensuing year.

2. Extraordinary expenses shall be incurred only as special provision may be made by the members of the Fellowship.

Article VII. Amendments

Amendments to the Constitution, if signed by three or more members may be proposed at any Annual Meeting of the Fellowship. Final action shall be taken at the Annual Meeting following, when a two-thirds vote of the members present shall be required to make the amendment effective.

By-Laws

1. Questions of parliamentary procedure shall be decided in accordance with Robert's Rules of Order.

2. The officers shall constitute a standing committee whose functions shall be (1) To transact the ordinary and ad interim business of the Fellowship; (2) To carry out such measures as may be referred to it by the Fellowship; (3) To authorize the disbursement of funds, call special meetings, arrange for the Annual Meeting, and submit its report to that body.

3. Previous to the Annual Meeting of the Fellowship, the officers may appoint such com-

mittees and assign to individuals such duties as shall be deemed necessary for the effective conduct of the meeting.

4. The Secretary shall keep a record of the proceedings of each meeting of the Fellowship, and when so ordered shall furnish each member with a copy of the same.

5. The By-laws may be amended by a two-thirds vote of the members present at any regular meeting.

Following detailed discussion of the above report, on motion of Dr. B. F. Shively, the Federation declared itself unanimously in favor of the first recommendation of the committee, viz: "that this Federation be changed to a Fellowship of Christian Missionaries, the chief purpose of which shall be the holding of an annual meeting for fellowship, education and inspiration."

The Federation then proceeded to discuss seriatim the constitution recommended by the committee for the proposed Fellowship of Christian Missionaries. In order to facilitate discussion, the Federation constituted itself a Committee of the Whole. After detailed discussion, the conference resumed as a Federation, and on motion of Mr. Arthur Jorgensen, the constitution recommended by the committee, and as amended in the Committee of the Whole, was on motion adopted. (It appears above in its final amended form.)

On motion of Rev. R. D. McCoy, the Federation now passed the following enabling motion, accepting the committee's recommendation that "in accordance with Article X, the present constitution

of the Federation of Christian Missions in Japan be amended by putting before this annual meeting the amendments embodied in the appended (above) Proposed Constitution, and by taking final action at the annual meeting in 1936."

Thus, if the 1936 annual meeting of the Federation reaffirms the above decision, the Federation of Christian Missions will really be replaced by the proposed "Fellowship of Christian Missionaries in Japan."

Discussion revealed that it was too soon to take definite action on the transfer of the remaining activities of the Federation to the National Christian Council. Therefore the Federation, on motion, adopted the committee's recommendation that the incoming (1935-1936) Executive Committee be instructed to negotiate with the National Council and such other bodies as are involved in the administrative adjustments indicated in the committee's report, in the preparation of a program of transference or discontinuance of the remaining activities of the Federation: the same to be presented to the 1936 annual meeting of the Federation for final ratification.

Miscellaneous Business

The Federation next considered several items arising out of reports received, and from suggestions by guests:—

(1) Following a suggestion from Rev. Akira Ebisawa, the Federation took action, joining the National Christian Council of Japan in inviting and urging the International Missionary Council to hold its 1938 World Conference in Japan. The chairman, Mr. Phelps, was asked to present the

invitation and welcome of the Federation to the proper authorities.

(2) On motion, the Federation requested of the Christian Literature Society and the Publication Committee of the Federation that the Japan Christian Year Book be published if possible by March 15th of each year.

(3) On motion, the Federation authorized the formation of an Editorial Council to produce the Japan Christian Quarterly; this Council to be composed of the six members of the Committee on Publications assigned to the Quarterly and of such additional members as the Editor may desire to name.

Following brief announcements, the Saturday afternoon session adjourned at 5:30 p.m.

Final Business

The Federation reassembled at 7.45 p.m. to hear reports from committees. The first report given was that of the Committee on Resolutions which presented: (1) A letter of gratitude to Dr. Charles I. McLaren, M. D., of Seoul, for his very instructive paper; (2) A letter of congratulation to the Church Missionary Society mission and of appreciation to Bishop-elect Mann of the Anglican communion in Kyushu; (3) An omnibus resolution, expressing the gratitude of the Federation to Dr. Cragg for his leadership of the devotional periods, to the musical committee for their talented contributions, to those who read papers, and to those who contributed to the discussions; (4) A resolution of appreciation to the chairman, Mr. G. S. Phelps.

The Committee on Nominations followed with their report, presenting their nominations for the Federation's officers, committees, and representatives for the ensuing year of 1935-36. This report was on motion accepted, and it appears below. The new officers who were present were introduced to the Federation.

An informal discussion followed for some thirty minutes regarding the necessary adjustments to be made in order that the Federation's present administrative functions could be passed over to the proper bodies. The various opinions expressed were noted so that they might be of assistance to the incoming executive committee in its assigned task of preparing a program of transference and discontinuance of the present administrative functions of the Federation.

During the afternoon and evening discussions the opinion was many times expressed that the constituted bodies of the Federation should continue financial support for the proposed "Fellowship" though it be not a delegated body. On motion, the incoming Executive Committee was instructed to communicate with the constituent bodies of the Federation, asking them to continue their financial support by aiding in the expenses of their members in attendance at the proposed meetings of the Fellowship.

The business sessions of the Federation's 1935 annual meeting adjourned at 8.45 p.m. on Saturday evening, August 3rd.

Federation Communion Service

The Sacrament of the Lord's Supper was held

at the close of the Saturday evening business session. Dr. Cragg conducted this communion service in a very worshipful and dignified manner. It was a very fitting spiritual preparation for the ensuing Sunday services.

Sunday, August Fourth

The Sunday services began with a morning devotional service from 7.00 a. m., led by Rev. J. F. Preston, D.D., the fraternal delegate from the Federation in Korea. Dr. Preston, in his address, emphasized the need of preaching by word and life the full gospel, aiming at satisfying both the spiritual and physical needs of man.

The Sunday morning union worship service began at 10.30, and with it was combined the Memorial service, when the Necrologist, Dr. A. Oltmans, read the names of those who had passed on to higher service during the year of 1934-35. The chairman, Mr. Phelps, gave the annual Federation sermon, basing his talk on Hebrews 12:1-2, and emphasizing the words "Running the race that is set before us." It was a message of optimism and challenge in a day of pessimism and defeat. Looking forward, Mr. Phelps saw three important needs in the Christian movement in Japan:—(1) An increase in the number of qualified Christian leaders; (2) The establishment of a central Christian University of the highest standards; and (3) Provision for the creation of an adequate Christian Literature. Mr. Phelps stressed that now is the strategic time to run the race with self-sacrifice and patience.

The 1935 annual meeting officially closed at the

end of the Sunday morning service; however the delegates had the privilege of hearing the fraternal delegate from China, Rev. Earl H. Cressy speak at the Karuizawa Union Church Vespers at 5.00 p.m. Mr. Cressy, in speaking of problems common to the Christian movements of China and Japan, was able to inspire and encourage all who heard him. Mr. Cressy emphasized the need of more specialization in the work of individual missionaries.

OFFICERS—

Chairman—C. W. Iglehart.

Vice Chairman—E. M. Clark.

Secretary—A. R. Stone.

Treasurer—John K. Linn.

EXECUTIVE COMMITTEE—

The Officers, and

Term expiring 1936—H. M. Cary, Mrs. C. M. Warren,
Miss Esther Rhoads.

" " 1937—Arthur Jorgensen, D. C. Holtom.

COMMITTEE ON PUBLICATIONS—

Term expiring 1936—T. T. Brumbaugh, Willis Lamott
(convenor).

" " 1937—Mrs. H. D. Hannaford, Arthur
Jorgensen.

" " 1938—Mrs. E. S. Cobb, Fred D. Gealy.

Editor of the *Japan Christian Quarterly*—Willis
Lamott.

Editor of the *Japan Christian Year Book*—Fred D.
Gealy.

COMMITTEE ON WORK FOR KOREANS IN JAPAN—

Term expiring in 1936—S. F. Moran, Miss K. Tristram.

" " 1937—J. B. Cobb (convenor), W. T.
Thomas, G. K. Chapman.

COMMITTEE ON SOCIAL AND ECONOMIC PROBLEMS

E. M. Clark (convenor), S. M. Hilburn, Miss Isabelle MacCausland.

REPRESENTATIVES—

On Board of Directors of Christian Literature Society—

Term expiring 1936—Miss E. Kaufman, R. D. McCoy, A. J. Stirewalt, C. P. Garman.
(Miss Kaufman resigned and was replaced by C. W. Iglehart by executive committee action.)

Term expiring 1937—Miss A. C. Bosanquet, W. G. Hoekje, E. H. Zaugg, H. W. Outerbridge.

Term expiring 1938—A. D. Berry, A. K. Reischauer, J. F. Gressitt, S. H. Walnwright.

On Board of Trustees of School of Japanese Language and Culture—

Term expiring 1936—Mrs. H. D. Hannaford, J. C. Mann.

" " 1937—William Axling, L. C. M. Smythe
(The latter resigned and was replaced by Gilbert Bowles by Executive Committee action).

" " 1938—G. S. Noss, P. S. Mayer.

On Board of National Sunday School Association Miss Elizabeth Gillilan.

On Board of Trustees of the American School in Japan—

T. D. Walser.

On Advisory Committee of Canadian Academy— D. C. Buchanan.

FRATERNAL DELEGATE TO FEDERAL COUNCIL OF PROTESTANT EVANGELICAL MISSIONS IN KOREA—

C. W. Iglehart (replaced by F. W. Heckelman by Executive Committee action).

FRATERNAL DELEGATE TO THE NATIONAL, CHRISTIAN COUNCIL OF JAPAN—

C. W. Iglehart.

NECROLOGIST—A. Oltmans.

FEDERATION OF CHRISTIAN MISSIONS IN JAPAN

Annual Report of the Treasurer (As presented at the 1935 Annual Conference)

A. CURRENT ACCOUNT:

Receipts:

Balance from 1934	¥1,253.87	
Refund from 1934 Publications Committee ..	119.85	
Delegates' Fees (66)	1,320.00	
Bank Interest	2.74	

Disbursements:

1. *Publications*

Japan Christian Quarterly	200.00	
Japan Christian Year Book, 1934.....	8.09	
" " " , 1935	40.70	248.79

2. *Relations*

Delegate to Korea	100.00	100.00
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3. *Administration*

Executive Committee 1933-34	7.94	
" " 1934-35	6.04	
Secretary's Office Expenses	20.85	
Treasurer's Office Expenses	14.58	49.41

4. *1934 Conference*

Delegates' Travel	211.81	
" Entertainment	262.50	474.31
Executive Comm. Travel	51.07	
" " Entertainment	65.00	116.07
Speakers' honoraria	115.00	
Discussion Leaders	79.82	
Auditorium Rent	25.00	
Reception (Hotel)	8.50	
Incidentals	14.29	832.99

5. *Committees*

Social Economic Problems, 1934 Group	10.00	
" " " 1935 "	36.46	
Methods of Youth Leadership Comm.	50.00	96.46
		¥1,327.65
<i>By Cash on Hand</i> , (Aug. 2nd, 1935)		1,368.81
		¥2,696.46

B. CHRISTIAN LITERATURE SOCIETY

Received and forwarded to the Society ¥1,480.00

C. RELIEF APPEALS:

Received and forwarded to the Treasurer of
the National Christian Council:—

1. Kwansai Typhoon Relief (Sept.-Nov. '34) ¥1,085.13
 2. Tōhoku Famine Relief (Dec. '34-Feb. '35) 446.52
 3. Taiwan Earthquake Relief (May-June '35) 41.00
- ¥1,572.65

Respectfully submitted,

Royal Haigh Fisher,

Treasurer 1934-35.

No. 3

CHRISTIAN LITERATURE SOCIETY

S. H. Wainright

As we look back upon the past year, 1935, we are impressed by two events which are of moment to us as Christian workers. First, there was discovered by the authorities corruption on a great scale among certain religious sects of recent origin in Japan. Secondly, a bill was formulated and proposed by the government for the control of religions. No doubt fuller reference to these developments of the year will be found elsewhere in this Year Book.

These two events are not without mutual connection. The "law is not made for a righteous man," says Paul, "but for the lawless and disobedient, for the ungodly and for sinners, for the unholy and profane." In short, among religions misbehavior has made it necessary that laws be enacted!

Religions lacking in truth and spirituality are springing up among the people. Hence, the significance of the wide spread dissemination of the gospel by Christian Literature and otherwise.

Last year, this Society issued twelve million pages of Christian Literature, nearly all of which was in the Japanese language. One third of the aggregate output consisted of books and two thirds of periodical literature, speaking in round figures.

Seventeen new titles were added to the Society's

list of books and seven titles already published were reprinted during the year. Seven of the seventeen new titles were translations from English publications and four out of the seven reprinted editions were translations. The Society publishes good manuscripts as they are received, in order to encourage production and it also issues, as for instance, the biography of the late Dr. Uemura, books on its own initiative. The list of new books published is always varied on this account. In this year's output, the Oxford Group Movement is to be credited with incentive to the production of Christian Literature. Among the new books, "Group" literature will be found sufficient to show a distinctive influence.

Among periodicals the *Kingdom of God Weekly* (Kami no Kuni Shimbun) will be discontinued under the Christian Literature Society. The Society converted the *Myojo* into the *Kami no Kuni Shimbun* at the beginning of the "Kingdom of God Campaign." The Kingdom of God Campaign Committee agreed to edit this periodical and to bear the editorial expenses. These expenses have fallen upon the Christian Literature Society and have greatly increased, as required by the Editorial Committee. This Society therefore offered to take over all responsibility or to transfer all to the Editorial Committee. The latter was ready to undertake publication as well as the duty of editing. Orders for this periodical may continue to be sent to the Christian Literature Society (Kyo Bun Kwan) and will be filled by the *Kami no Kuni Shimbun* Committee, and that Committee assumes all financial responsibility for the periodical.

New Christmas cards published exceeded those put out the previous year, while reprinted Christmas cards more than doubled the number issued the previous year. Japanese Christians, with their artistic taste, show great interest in pictures.

The *Sokoshi*, a magazine for children, fell below the circulation the previous year, as did the *Kami no Kuni Shimbun* (slightly). The *Ai no Hikari* and *Japan Christian Quarterly* held their own.*

The Christian Literature Society, through its sales department holds the agency, for publishers abroad, in Japan for a dozen or more important publications, including here in Japan the *Transactions of the Asiatic Society of Japan*, and *Terry's Guide to the Japanese Empire*.

The *Publishers' Weekly* is the most widely circulated book trade journal in the United States. In the November number, 1935, it contains an article on the Christian Literature Society of Japan, written by Mr. W. S. Hall, formerly editor of the New York magazine called *Asia*, now of the firm of Snyder & Hall, who represent thirty or forty New York publishers in the orient.

* New Books published in 1935:

Watakushi wa Guzokyoto de Atta (I was a Pagan); Buntan (Sharing); Helen Keller Jijoden (Autobiography of Helen Keller); Seisho Yoko (Topical Bible); Seicho no Shiori (The Quiet Time); Oxford Group no Yoryo (Principles of Oxford Group); Japan Christian Year Book; Uemura Masahisa Den (Biography of Dr. Uemura); Yoji no Ongaku (Music for Young Children); Mikuni no Yusha (Heroes of the Kingdom); Kodomo no Oniwa (Children's Garden); Noson Kosei to Seishin Kosei (Rural Regeneration); Dai Dowaka no Shogai (Life of Hans Anderson); Sambika Sakka no Omokage (Life of Hymn Writers & Composers); Miyama ni Mukaite (Unto the Hills); Eiri Shinko Hyakuwa (100 Stories of Faith Illustrated); Kodomo Hibi no Chikara (Daily Strength for Children).

Mr. Hall says concerning the Kyo Bun Kwan Building,

"It is one of the most modern, though snuggest of the new buildings. It is one of the Ginza's most handsome ornaments, standing out from its neighbors by its quiet simplicity."

He has this to say about the store room,

"The book shop is on the second floor, and better approached up the stairs, from the Ginza side. The bookroom is one of the cheeriest places I've seen where books are sold, with fixtures that hold and display a lot at the same time. The books and magazines are to a great extent Japanese, and it was here that the wide range of Japanese publishing was brought home to me. Another point by which I was emphatically impressed was the low published prices of these well-printed Japanese volumes, with their excellent color plates. Five yen (\$1.60) is a high price for a book. Most of them ranged from one to three yen."

No. 4

THE BIBLE SOCIETIES IN JAPAN, 1935

G. H. Vinall

In this land, where ancient feudal customs struggle hard for survival against the strong and steady current of westernization and modern invention; where the beauties of mountain, forest and sea are often marred by the havoc of earthquake, fire and tempest, there goes out from the heart of the common people an age-long cry for that which satisfies; a restless spirit, which cannot rest until it finds its satisfaction in God. Year by year, as a flowing river, a constant stream of the Holy Scriptures is sent on its way by various channels bringing light, life and joy into the lives of many love-starved, sin-sick, heart-weary souls dwelling in this land of contrasts.

It is a joy to write that the records of the Bible Societies working in Japan during the past year have surpassed those of the two previous years. The total number of Scriptures distributed having reached 1,246,472 copies. A comparison of the two years 1934 and 1935 is made in the tables of distribution shown below.

1 9 3 4

	Bibles	Testaments	Portions	Totals
A. B. S.	10,152	32,898	568,837	611,887
British B. S.	9,383	50,998	446,305	506,686
Total	19,535	83,896	1,015,142	1,118,573

1935

A. B. S.	11,520	43,604	682,438	737,562
British B. S.	9,027	64,087	435,796	508,910
Total	20,547	107,691	1,118,234	1,246,472

From these figures it will be seen that sales have increased under every heading, and the fact that there is an increase of over 1,000 in the number of Bibles, and of over 20,000 in the number of New Testaments, must surely give evidence that there is a desire on the part of some at least, who having read a Gospel or Portion and wishing to know more, have purchased a copy of the New Testament or even the whole Bible. This is repeatedly borne out in the experience of our colporteurs, to quote one of them who writes:—"In a general shop today I met a young man who told me he had purchased some Gospels from one of our workers in Kumamoto City last year. From reading these books he had become deeply interested in the life of Christ and wished to read more. This man was glad to buy a copy of the New Testament from me."

It is important in these days, when the forces arrayed against the Christian Church are so strong, that every member of the Church should get the vision that "we are workers together" for the one object of bringing our fellow men and women into vital contact and union with our Lord Jesus Christ. The Bible Societies are concerned that their work shall be more closely related to the work of the Christian Church as a whole, and that Pastors and Church leaders shall come to realize that their own work may be greatly helped and strengthened by keeping in close touch with Bible Society workers who visit their districts. Our

colporteurs are instructed to report to the nearest Christian Pastor names and addresses of persons found interested in the Christian faith and desiring further instruction. Where such information has been faithfully followed up there have been definite results in individuals and in some cases whole families joining the Christian Church. One illustration of this may be given where one of our workers finding a woman interested in Christianity, gave her an invitation to a Women's meeting to be held at the home of one of the Seikokwai members, and at the same time passed on her name to this worker. The woman attended the meeting and becoming more interested persuaded her husband to join her in attending the services at the Church. In course of time the husband, wife, their children and the maid were baptized, and this because a Bible Society colporteur had passed by that way.

We are also endeavouring to co-operate in another way through the *Shinseikwan* or New Life Centres. Recently our colporteurs working in one Prefecture carried postcards addressed to the New Life Centre of that district, which they handed to persons found interested. Our men distributed over 100,000 copies of the Scriptures in this Prefecture and 213 of these postcards were sent in to the New Life Centre as a result of their visit. From these as far as our information goes, six people have become regular correspondents of the *Shinseikwan*.

As a piece of rural evangelism the work of the Bible Society colporteurs should rank high, though it is often lost sight of and almost entirely disregarded. The colporteurs are a humble set of

men not given to self advertisement, but courageous and quietly industrious, patiently persevering in the face of many rebuffs and discouragements. As one reads the record of their work and meets with them in conference, one cannot fail to admire them. One man reports the sale of over 48,000 copies and another over 39,000 during the working days of last year. Who can visualize just what this means? The number of houses called at, the persons spoken to, the distances traversed on bicycle or on foot, the weariness and discomforts endured, the words of comfort and counsel given to those in trouble or perplexity. Last year forty men were employed throughout Japan and their total sales amounted to 947,150 copies of the Scriptures, or 75% of the whole number distributed.

Ezekiel of old wrote "Everything shall live whithersoever the river cometh," and do we not find something of a parallel case in this stream of the life-giving Word as it flows through the country. One of our colporteurs writes:—"I saw a copy of the whole Bible on a shelf as I entered a tailor's shop, and looking up from his work the tailor said, 'I remember you calling at my house in Shingu eight years ago when I bought two Gospels from you. Through reading those Scriptures I was led to go to Church and later became a Christian and was baptized. Some years ago I moved to this city and now attend the Nihon Kiri-suto Kyokwai.' Subsequently I met the minister of this Church and he told me that the tailor was one of his best lay-workers."

Another man tells of meeting a stranger in the village street outside a farmer's house. Learning

that he was a Bible seller this man offered praise to God then and there in the street, and drawing from his pocket a well worn copy of the New Testament, without cover and lacking many pages, told how it had been purchased from a colporteur who visited that village in 1929. The man had read and re-read the book from cover to cover many times, and his life and character was entirely changed. His own father and all the village people were surprised at the change in the man's life. Our worker passed on the name and address of this man to the Pastor of the Church nearest to this village.

"The entrance of Thy words giveth light; it giveth understanding to the simple," wrote the Psalmist many centuries ago. From time to time our workers are allowed access to public schools, and one of them writes of a visit to a Middle School where the Principal was a major general. He says:—"I was afraid I would be refused permission to show the Scriptures to the students but the head teacher, whose wife was a Christian, readily gave me permission to speak to the students in the dormitories in the evening. He explained that examinations were being held during the day so the students had little spare time then. A day or so later, the examinations being over, I was asked to address the whole school including the teaching staff. An army officer with the staff listened to my talk on the Problem of Religion and later I was invited to a round table discussion with with the teachers; the principal, the head teacher and this army officer being present. All were interested in the problem of religious education, and one teacher, a graduate of Kwansei Gakuin

suggested teaching the Bible to the students, to which many of the others agreed." Sixty-five copies of the New Testament and 325 Gospels were sold to the teachers and students of this school.

So we look back upon another year of successful Bible distribution with a feeling of gratitude and gladness that the hand of our God has been upon us for good. The silent but effectual messengers have been sent on their way, the seed is sown, who will tend it and gather in the harvest? Let us catch the vision, missionary, pastor, evangelist, Bible Society colporteur, all workers together with Him, Who said, "Pray ye that He thrust forth more labourers into the harvest."

No. 5

NATIONAL CHRISTIAN EDUCATIONAL ASSOCIATION

T. Miyoshi

During the year 1935, there were three activities of the National Christian Educational Association which deserve special mention:—

1. The Association devoted itself to a study of women's vocations, especially those of graduates of women's colleges and higher schools, in order that educational institutions may give a more practical bent to their curricula.

2. The eighth annual summer school of the Association was held July 25-29 at Tozanso, Gotemba. One hundred and twelve representatives of Christian schools attended. The problem discussed was "Christianity and the Nippon Spirit." The session was presided over by Mr. Tagawa.

3. The twenty-fourth annual meeting of the Association was held at Doshisha University. Ninety-five representatives attended. Eight resolutions were passed, including a declaration of principles of Christian education, and the intention to publish a magazine. The declaration of principles was the result of two years' careful study on the part of a committee. Its influence upon the Christianity of Japan should be very great.

No. 6

THE SCHOOL OF JAPANESE LANGUAGE AND CULTURE

Darley Downs

History

In 1913 a promotion committee headed by the then mayor of Tokyo, Baron Yoshiro Sakatani, established "The Japanese Language School." Other members of the committee were Dr. T. Miyaoka, Japan representative of the Carnegie Foundation; Dr. D. C. Greene, founder of the American Board's Japan Mission; Prof. Masaharu Anezaki of the Tokyo Imperial University, Mr. E. W. Frazar, one of the leading American business men in Japan; and Dr. Gilbert Bowles of the Friends' Mission. From the beginning much emphasis was placed on lectures and study classes concerning various aspects of Japanese history and culture; but in 1930 the name of the school was changed to the above and increasing attention has been given to cultural studies.

Organization and Staff

An advisory committee for the Cultural Department was set up consisting of Dr. Anezaki, Baron Ino Dan, Baron Ichizaemon Morimura, Mr. Soichi Saito, Dr. Takayanagi, Dr. Bowles, Mr. Kikusaburo Fukui, Dr. A. K. Reischauer, Mr. Tetsujiro Shidachi, and the director. The League of Nations Association (now the International Asso-

ciation) appointed the head of its Committee on Intellectual Cooperation, Dr. Saburo Yamada, Prof. of the Keijo (Seoul) Imperial University, a member of the board of trustees. The Asiatic Society appointed Dr. A. K. Reischauer, the eminent authority on Japanese Buddhism. Mr. T. Shidachi, President of the Japan Industrial Association, former president of the Hypothec Bank and leading liberal publicist and economist, accepted appointment as a trustee at large. The other trustees are: Dr. Gilbert Bowles of the Friends' Mission; Mr. R. L. Durgin, Hon. Sec. of the Tokyo Y.M.C.A., the representative of the American Association; Rev. P. W. Buncombe, a retired missionary of the Church Missionary Society; Mr. Donald Ross, agent of the Canadian National Railways, representative of the British Association; Dr. William Axling, a leading Baptist missionary and Hon. Sec. of the Japan National Christian Council; Bishop J. C. Mann of the Church Missionary Society; Mrs. H. D. Hannaford, a Presbyterian missionary; Prof. M. Tozawa, Director of the Tokyo School for Foreign Languages, the leading school of its kind in the Empire; Rev. Geo. Noss of the German Reformed Mission and Dr. Paul Mayer of the Evangelical Mission. Baron Sakatani has been a trustee and the Honorary Director of the school from the beginning. Dr. Anezaki is one of Japan's most famous scholars, long the head of the Department of Religions and chief librarian at the Imperial University. Since his retirement he has been Japan's representative on the Committee on Intellectual Cooperation of the League of Nations.

Baron Ino Dan of the Advisory Committee has

been for many years our adviser on Japanese art studies. He was for years a member of the faculty of fine arts at the Imperial University and is now one of the leaders in the new Society for the Promotion of International Cultural Relations (*Koku-sai Bunka Shinkokai*). Baron Morimura is one of the leading publicists and philanthropists of Japan. Mr. Saito is National General Secretary of the Y. M. C. A., a leading figure in the Japan Council of the I. P. R. and a former secretary of the Japan-America Society. Mr. Fukui was, till his recent retirement, one of the three chief executives of the great house of Mitsui. Mr. Yahei Matsumiya, Dean of the Language Department, is certainly the most famous teacher of the Japanese language in Japan. Probably much more than half the westerners in Japan who have made any serious study of the language, have been taught by him. Prof. Kenzo Takayanagi, librarian of the Imperial University and one of the leaders in the Japan Council of the Institute of Pacific Relations, is dean of the Cultural Department. Mr. Kazuya Matsumiya, the Executive Secretary, has studied in two or three American universities, and has an M. A. in Religious Education from Hartford. He has been on the staff of Y. M. C. A., the I. P. R. and the Laymen's Foreign Missions Inquiry. Nearly all the teachers have had several years' successful experience.

Language Department

Over one thousand foreigners, about three fourths of them Americans, have taken courses at the school. During the first ten years of the school's existence its students were almost wholly

missionaries, but since the earthquake the number of missionary students has been declining while the number of non-missionary students has been increasing.

The total number of students registered during the school year 1934-35 (including the Cultural Department) was 239 beside 27 in the teacher training course. It reveals recent tendencies very clearly to note that only 77 of the total of 266 were missionaries. 173 were from the United States, 11 from Canada, 26 from England and the remainder from 21 other countries. The total number of regular students now enrolled is 37 as compared with 27 last year at this time. We have just opened a branch school in Yokohama.

While it is highly desirable that all regular students take the full three year course in residence, many after the first year, and nearly all after the second year, transfer to the Extension Department. Every effort is made to make the work of students in this department as much like regular residence work as possible. Their teachers are all supposed to have taken our special teacher training course; carefully prepared instructions are given to each teacher; and he is expected to report in detail every week the progress of his pupil. The materials are precisely the same as those used at the school. Sixty persons were working in this department during 1934-35. Dean Matsumiya gives it his personal supervision.

Cultural Department

All regular students are required to attend the weekly lectures in the general orientation course in Japanese Culture. Among recent lectures the

following may be noted: "The Foreigners' Attitude Toward Japan" Dr. Wm. Axling, "Methods of Studying Japanese History" Dr. G. B. Sansom, "Religious Conditions in Japan" Dr. T. Ishibashi, Dr. Anezaki's successor in the Department of Religions at the Imperial University, "World Tendencies in Japanese Studies" Mr. Ken Yanagisawa of the Foreign Office, "Historical Perspectives, East and West" Dr. H. B. Benninghoff, "What Foreigners Should Know about Japanese Customs" Mrs. Tsuneko Gauntlett, "Youth Movements in Japan" Mr. Soichi Saito and "An Orientation in Japanese Religions" Dr. A. K. Reischauer.

This year a well attended course in flower arrangement (*Ikebana*) is being given. There has been great satisfaction with the plan to introduce a different type at each session rather than to concentrate for the whole series on one particular school.

All regular students are required to present an annual thesis embodying the results of research carried on during the year under the direction of the Cultural Department. The following are typical of the papers presented: "Buddhist Sunday Schools," "Social Service Work in Japan," "Treatment of the Mentally Deficient in Japan," "Music in the Japanese Home," "The Teaching of Music in Japanese Schools," "The Social Influence of Shinto," "New Movements in Shinto and Buddhism," "Difficulties of Foreigners in Adjustment to Japanese Society," "A Case Study of the Shinto Household Shrine," "The Japanese Woman" and "Christ as Seen by Japanese" (the last four were presented in Japanese).

Last year two young men who had come to Japan to study her culture were given scholarships amounting to ¥250.00. Another young man now has a scholarship for regular language work during the first term (¥90.00). If funds were available much more could be very advantageously used for scholarships.

School for Foreign-Born Japanese

For more than three years now the Cultural Department has conducted a special school for foreign born Japanese. This school gives language instruction specially adapted to the needs of these students who are usually fairly proficient in colloquial Japanese but need intensive work on the written language, grammar and composition. Daily lectures are also given on cultural subjects. Nearly one hundred young people, almost all American, have worked in this department; but the enrollment is smaller now as various other agencies have been set up to meet this need.

American School in Japan

One of our teachers, gives daily lessons in each room at the American School below the Senior High School. She seems to be giving great satisfaction. We know of no other school in the far east with daily required periods of language study for all grammar school students. Mr. Amos and the staff and trustees of the American School are to be congratulated on their progressive attitude.

Publication Department

Over a year ago the Kokusai Bunka Shinkokai

gave us ¥3,000.00 to make possible the publication of a translation of Mr. Y. Matsumiya's "A Grammar of Spoken Japanese" and a conversation text-book. The grammar was published last summer, and has had a very favorable reception. The Cultural Department of the Foreign Office is assisting in the publication of a manual for teachers of Japanese. Proof is now being read on both the conversation text-book and the manual and they will appear in the new future.

Finances

Up to 1923, while large numbers of missionaries were still coming out every year, tuitions not only paid expenses but provided a substantial balance. Reverses due to the earthquake and large reductions in the number of students caused the exhaustion of the balance; and beginning with 1932 appeals had to be made for contributions. A total of ¥3,635.00 has been received from missions and individual missionaries, and ¥2,300.00 from Japanese (in addition to the gift from the Shinkokai for publications). The following table gives the main items of the budget for the last three years; Sept. to Aug. in each case.

INCOME:

	1933	1934	1935
Balance	1,504.49	1,887.41	2,805.23
Tuition	14,103.96	14,107.36	16,689.95
Contributions	2,520.00	3,740.00	125.00
Booksales	—	—	515.10
Miscellaneous	118.13	149.75	148.51
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	18,246.58	19,884.52	20,283.79

EXPENDITURES:

Salaries	12,501.20	12,541.80	12,049.60
Supplies	1,212.61	976.54	1,005.63
Publication	————	300.00	1,940.81
Rent	1,524.00	1,805.00	1,895.00
Travel. postage, etc.	1,121.36	1,455.95	1,393.30
Balance	1,887.41	2,805.23	1,999.45
	<hr/>	<hr/>	<hr/>
	18,246.58	19,884.52	20,283.79

No. 7

MISSIONARIES' MUTUAL AID ASSOCIATION
OF JAPAN

F. W. Heckelman

The Annual Meeting of 1935 was called to order promptly at 10 A.M. August 26, 1935, in the Karuizawa Auditorium, by the Vice-Chairman, Dr. R. D. McCoy, who also offered prayer.

Roll Call: Twenty-nine responded to their names. The Secretary acted as proxy for most of the membership, and there was one present who acted as proxy for a few.

Minutes: The Minutes of 1933-1934 were read and approved. The Minutes of the executive committee were also read and approved. These authorized the Regulations printed; the report of the Secretary-Treasurer for 1934-1935; Letters for the Membership Committee, as prepared by the Secretary-Treasurer; Certificates of Membership; and the approval of the payment of nine benefits that had fallen due. The Executive Committee set up a Nominating Committee of A. J. Stirewalt, C. P. Garman and F. W. Heckelman who were to present a new panel of officers, a new Membership Committee, and an auditor. Assessments 103-106 were authorized. The printing of assessment blanks, receipt books, and the purchase of envelopes, stamps, paper and incidentals were authorized.

Financial Report: The financial report at the time of the annual meeting could not be complet-

ed inasmuch as a large number of the members had not paid their assessments 103-106, which had been called for during April. The Secretary-Treasurer was authorized to complete his report, and after auditing, to present it to the membership,—perhaps not until October or later.

Membership: The Index indicates a membership of 512. The following eight new members were added to the roll: E. B. Dozier, R. Gordon Newman, Mrs. Nellie S. Newman, F. H. B. Wood, Miss Elsie Baker, Miss Edith E. Husted, Donald Zoll, Mrs. T. T. Brumbaugh. The following six have withdrawn: Mr. C. K. Jenkins, Mr. J. E. Couser, Jr., Miss H. L. Richey, Mr. F. Hilliard, Miss Anna Kludt, Mrs. Frederick Parrott. The following membership status is not yet fully determined: Mr. and Mrs. O. D. Bixler, Miss Lois Maddox. The following have died: James Hind, H. H. Coates, Frederick Parrott, C. Noss, J. P. Moore, D. R. McKanzie, Miss M. B. Moon, Mrs. E. H. Jones, C. K. Cumming. (Reported deaths since the annual meeting: Mrs. Emma M. Landis, Mrs. W. A. McIlwaine, Mrs. H. W. Schwartz and Dr. George Allchin).

Membership in the M.M.A.A. for Korean and Formosan Missionaries, other than for Japanese work, was referred to the Executive for special investigation.

Report of the Secretary-Treasurer for 1934-35 was authorized to be printed and sent to the membership. The usual bills for the honorarium, envelopes, paper, carbon paper, stamps, and incidental items were authorized.

In view of extraordinarily heavy work, and some advance preparation for the incoming Sec-

retary-Treasurer, Yen Ninety-five (¥95.00) was voted for the work of a special assistant—Mr. Hosokawa.

Elections: The Nominating Committee presented the following names for the new Executive, and they were elected:

R. D. McCoy, *Chairman*; A. Oltmans, *Vice-Chairman*;
H. Topping, *Secretary-Treasurer*.

Auditor—Harvey Thede was elected Auditor.

Membership Committee: After some changes in the list presented by the Nominating Committee, the following were elected:

Leeds Gulick, G. Binford, R. H. Fisher, Miss H. Howey, C. P. Garman, B. F. Shively, H. W. Outerbridge, R. S. Spencer, C. K. Sansbury, W. K. Matthews, J. H. Brady, C. W. Iglehart, Herman Ray.

1936 Annual Meeting: It was voted that the date be approximately as in 1935, and that it be in Karuizawa.

A Vote of Thanks: The early furlough of the Heckelman family necessitated the election of a new Secretary-Treasurer. In view of the services to the M.M.A.A. a vote of thanks was extended to Dr. and Mrs. F. W. Heckelman.

The new Secretary-Treasurer is the Rev. Henry Topping, whose address in English and Japanese is as follows:

The Rev. Henry Topping, 303 Hyakunin-machi,
3-chome, Yodobashi-ku, Tokyo.

東京市淀橋區百人町三丁目三〇三

Please note that the Furikae chokin will remain as at present, though in Mr. Topping's name: Osaka 84753.

Death Benefits, according to this report, were

paid for the following: James Hind; H. H. Coates; Frederick Parrott; C. Noss; J. P. Moore; D. R. McKenzie; Miss M. B. Moon; Mrs. E. H. Jones; and C. K. Cumming—a total of ¥9,000.00.

Please note that the financial report was duly audited.

Financial Statement for 1934-35

INCOME:

Balance 1933-1934	¥ 4,959.64
Income 1934-1935: Furikae fees	6,681.87
Interest	75.19
Bank fees	3,371.78
Interest	5.56
Interest additional	10.00
	<hr/>
	¥15,104.04

EXPENDITURE:

Benefits	¥ 9,000.00
Transfer	152.48
Honorarium	200.00
Special Help	95.00
Incidentals	278.10
Cash-Stamps	8.65
Balance	5,369.81
	<hr/>
	¥15,104.04

BALANCE:

Furikae fees	¥4,360.99	
Interest	75.19	
Bank fees	918.07	
Interest	5.56	
Additional Interest	10.00	933.63
		<hr/>
		¥ 5,369.81

In Furikae	¥ 4,436.18
In Bank	933.63
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	¥ 5,369.81

No. 8

THE MISSIONS' MUTUAL FIRE PROTECTIVE ASSOCIATION

Herbert V. Nicholson

The Missions' Mutual Fire Protective Association went through its third year without a fire and is now in the fourth year with a reserve fund of about twelve thousand Yen in the bank. While there have been considerable withdrawals of property that has been sold, the new property placed with the Association has more than made up for this so that the total is well ahead of last year.

The present list of property according to groups is as follows:

Baptist (North)	¥ 105,000
American Board	25,000
C. M. S.	81,200
Missionary Society of C. of E. Canada	23,800
Independents, etc.	182,000
Wesleyan Methodist, etc.	35,500
Pentecostal	52,300
Methodist (North)	14,000
Methodist (South)	213,740
Methodist Protestant	184,250
Presbyterian (North)	62,900
Presbyterian (South)	8,400
Reformed Church in U. S. A.	118,450
Omi Brotherhood	75,000
Seventh Day Adventist	5,000
Friends	116,700
Baptist (South)	29,000

United Church of Canada (Men)	215,385
United Church of Canada (Ladies)	22,000
United Brethren	281,000
Women's Union Missionary Society	14,000
Y. W. C. A. Secretaries	50,000
Y. M. C. A. Secretaries	59,250
Yotsuya Missions	88,500

Total	¥2,062,375
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At present everyone pays ¥2 per thousand, excepting in the case of fire proof buildings when it is ¥1. We believe we are in a safe position now and that many more groups will be joining up as their present policies expire. Besides being an economical form of fire protection this Association is a good example of what can be done by friendly cooperation.

The present officers are:

L. S. Albright, *President*,

H. K. Miller, *Vice-President*,

J. F. Gressitt, *Treasurer*,

Roy Smith, Miss O. I. Hodges,

B. F. Shively, *members of Executive Committee*,

H. V. Nicholson, *Secretary*.

THE JAPAN CHRISTIAN NEWS AGENCY

M. S. Murao

On June 11, 1936, an unusual sort of publication, the first of its kind in Japan, had its first birthday. It is the *Christian Daily News*. The paper is seeking to perform a threefold function: (1) It represents a development of the *Daily News Bulletin*, which had been in existence for two years. This *Bulletin* had been distributed to the secular newspapers, supplying them with information on Christian activities and with some short articles written by Christian writers. The *Daily News* still continues this form of work. (2) In its present form, however, our paper is seeking to supply the long felt need of giving news to Christians regarding the activities of their brethren, and of acting as the channel through which their public opinion may be circulated. It now carries a daily "leader" on current topics by Mr. Tagawa, M.P., and Daily Meditations written by Dr. Kagawa and Mr. Homma Shumpei. Thus the paper has become a welcome daily visitor in nearly two thousand Christian households. (3) By the steady increase in circulation, the *News* is paving the way for the financial self-support of the Japan Christian News Agency, its publisher.

When the Japan Christian News Agency started its work about eight years ago, there was only one daily newspaper having a religious column, and our workers were able only with difficulty to induce papers to take articles on religion. Now,

however, influenced by the rising tide of Buddhist journalism, many of the leading newspapers are giving space to religious material, of which Christians contribute their full share.

When the Japan Christian News Agency enlarged its work three years ago with help both from Japan and England, but chiefly from the latter, it purposed to become self-supporting by selling articles and news to the newspapers. But it was soon discovered that owing to the peculiar nature of the Japanese newspapers syndicated articles could not be a success. Both the papers and the writers preferred direct dealing with each other. The only possibility left for the Agency was to become a sort of "broker" between the writer and the publisher. This is being done, but it is hopeless to aim at financial self-support in this way. Hence the publication of the *Daily Christian News*, as an enterprise.

The Japan Christian News Agency is an organization created by the Newspaper Evangelism offices in Japan, now numbering thirty, for coordinating their work and for cooperative work relative to the News Agency. Each of these offices is carrying on the work of receiving applicants and introducing them to the churches. The following report from one of these offices will give a glimpse of the kind of work done by this Agency even in the face of declining mission support and the rising tide of totalitarianism in this country.

We newspaper evangelists should count ourselves fortunate that even in the dark days preceding the dissolution of the Diet, when the cold wind of Chauvinism was blowing against us, this office showed the following statistics:—

1. Number of Applicants.	3130
2. Number of new members joining for further study.	331
3 Baptisms.	29
4. Members at the end of year.	902
5. Magazine monthly circulation.	1900

Although rather lower than the figures for the year preceding, we feel gratified with the fact that we could hold our line even thus far. With the new situation and under God's guidance, we can now hope for a more steady advance.

Unfortunately statistics for all the offices connected with the Agency are not available at the moment of writing, but if the figure in the above report is counted as representing about one-fifth of the total, it may not be too far from the actual figure.

Early in February I attended a baptism at Nagoya, the third largest city of the country. The recipient was the head of a big bank there. I made a ten hours' journey there to be his Godfather, although he was several years my senior in age. Before moving to Nagoya he lived in Tokyo. His wife was an earnest Christian, and she tried hard to lead him to Christ, but her efforts were not successful. She became a member of a church in Tokyo which I served for several years as the priest in charge. When I had at last succeeded in getting him to church, he was transferred to Nagoya. There I succeeded in keeping in touch with him through the Newspaper evangelism. The study course, the magazine, and correspondence, finally led him to see the light, and

with the collaboration of the local clergy he was prepared for baptism. He writes:

"The question of decision had been hanging over my spirit, rather oppressing me. But now, I feel as if I am living under the blue sky, and am prepared for the testing times which may be lying ahead of me. Thank you very much for coming down a long distance to be my God-father."

Recently our office secured a very good assistant to relieve me of worries relating to the management. He is only about 25 years of age. When he came to me for a job, my only motive for taking him in was the pity I felt for him. But with further investigation I discovered he was one of the fruits of newspaper evangelism. He is a son of a Buddhist priest in Kyushu, and is entitled to a secure livelihood in a temple now held by his father. But through newspaper evangelism he came to know his Saviour, and when Dr. Kagawa had a preaching tour in his neighbourhood he decided for Christ. He was disinherited as a result. He left home and received baptism at Kobe (an important sea-port where Kagawa started his great work). He came to me with an introduction from the secretary of the Kobe Y.M.C.A. and is justifying his recommendation. This Yamaguchi San, however, may not stay very long with us, for his life ambition is to become a film producer of Biblical themes with Japanese interpretation.

In the spring of 1934, our office planned new rural work. The idea was to ask our New Life Society members (non-Christians as yet) to send in applications, if they desired to have a visit from Theological students during their spring holidays.

We also made appeal to the students of the Central Theological College of our Church to volunteer for such service. Ten of them responded. We paid their travelling expenses. They were to be entertained by the members they visited. One of the seven members who asked us for student evangelists was a young wife living in a very remote country place. She had previously written the following letter:—

“You sent me a copy of Dr. Kagawa’s *Meditation on The Cross* before I joined as a member. I read it over but could not make head nor tail of it. Then, I decided to become a member. I read your monthly magazine *New Life*, and other pamphlets you sent to me. Then I felt like reading the Meditations again. I took the book to the field where I worked, and snatching a few moments of recess from work, I read on. It took me about a month to finish it. But, strange to say, the book which had been very difficult to understand, and had left me groping in black darkness, now seemed to be quite intelligible.”

One of the students writes about her village and her family in the following terms:

“Our village is a striking example of poverty. The fact that the sale of sweets is prohibited will show you the extremity to which the villagers are put.”

Her husband is away at Kure serving the air force of the navy. She is living with her husband’s parents and a sister and a brother. Her maiden life was the unhappy one of an orphan, and her marriage did not bring any decided change in her spirit, although all the members of the household were kind to her. Then she found an advertisement of the “New Life Hall” in the *Housewife’s*

Journal. Gradually she discovered the light for which she had hitherto been seeking in vain. In May, 1935, she wrote to us:

" . . . After the visits of those two student-teachers last April, I seem to have got something firm in my spirit. After the glowing joy of that time, I had to experience loneliness, and suffer trouble. At times I seemed to be losing my faith, but membership in the New Life Society kept me on Now I want to introduce two of my neighbors to be your members."

Soon after this she wrote to us to say that she joined her husband at Kure, one of the chief naval ports. We introduced her to the pastor there, and on July 26th, she received baptism, having been found quite prepared for the rite.

A young man (he failed to file the "Connection Cards," so we do not know his exact age) was baptized at the church at Obihiro in Hokkaido (the northernmost island of the Japanese archipelago) on Easter Day, this year. His name is Oba Asakichi.

It was in september, 1933, that he wrote to us, inquiring about Christianity. At that time, he was living in Akita-ken, at the northwest end of the main island. To our request to file the "Connection Card" he replied that he was working at a place two miles from his home, making charcoal, and was unable to meet our request.

In February, 1934, he wrote to us asking us to find a job for him in Tokyo, to which we answered that it was not wise for him to come up to the capital. In spite of our advice he came to Tokyo, and was introduced to St. John's Church, where

he found an old member of New Life Hall, who helped him and encouraged him.

He was going on satisfactorily towards finding the true faith, but after a year, he fell ill and had to go back to his native village. Then he discontinued his membership with us, though we continued writing him from time to time.

Then, in September, 1935, he informed us that he had moved to Hokkaido, and he renewed his membership with us. The following is the letter he wrote to us at that time:—

“The summer heat has not gone away yet, but I hope all the teachers at the New Life Hall are keeping well. To speak about myself, as you know, I went back to my native village giving up the hope of working in Tokyo because of my ill health. I came here to do agricultural work, hoping I might regain my health. I am sorry I have not been paying in my membership fees for so long. This place is far away from any church (I went through the names of the churches listed in the “Church Handbook” you sent me), and nobody can be found near by who knows anything about Christianity. I shall be very grateful to you, therefore, if you kindly renew my membership. If there is any church to which you could introduce me, I will make connections with it as soon as I can find a chance.”

We introduced him to Obihiro church, the nearest one to him, more than ten miles away. Dated April 7th, 1936, we received a card from him, saying:

“Please forgive my long silence. In November of last year, I lost my job, and came out to Obihiro City. I found both a job and a church here. I am

ready to receive baptism on Easter Day. I am sorry I failed to report this before because of the pressure of my work. You will receive my report after baptism."

We received his report, and we join him giving praise to our common Saviour. He says:—

"On the sacred day when our Lord was risen again, I received baptism from Rev. S. Kimura, who came the long way from Sapporo. Forgiven of my sins, I received the new name of Timothy. I thank you all at the New Life Hall for guiding me to this. I am determined to go on studying the Word and keeping my vow made at baptism; I will go on in the way of Faith."

PART IV
MISSIONARY OBITUARIES
1935-1936

PART IV

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A. Oltmans

George Allchin

Rev. George Allchin, D.D., was born January 10, 1852, at Plumstead, Kent, England, and died at Pelham, New York, on November 28, 1935.

For some time he labored as Y.M.C.A. Secretary in Ontario, Canada. After removing to the United States he graduated from Williams College and Bangor Theological Seminary.

In 1882 Mr. Allchin married Miss Nellie Stratton of Boston and in that same year they came to Japan as missionaries of the American Board of Foreign Missions. They were located in Osaka where they continued to live during all their missionary career, which lasted till 1920.

Mr. Allchin is credited with having introduced into Japan the stereopticon in connection with evangelistic services. His Japanese Prodigal Son lecture was specially welcome.

Church music was Dr. Allchin's central interest throughout his entire life. He introduced into Japan the Tonic Solfa system and thereby popularized the reading of western music among churches and groups in the city of Osaka. He had an active share in the production of the first Union Hymnal in 1904, which for a quarter of a century was the common book of praise for most of the Protestant churches in Japan.

Dr. Allchin was also very fond of landscape gardening and laid out several schools and compounds, and helped to beautify roads and grounds in Karuizawa. When in 1931 he returned to Japan on a visit he spent some weeks at the new site of the Kobe Woman's College helping in the landscaping of its beautiful grounds. Also the grounds of the American College in Sophia, Bulgaria, were laid out by him when there on a visit to his daughter.

After the death of Mrs. Allchin in 1921 Dr. Allchin made his home with his daughter, Mrs. Bristol, in Pelham, New York.

During the war Mr. Allchin volunteered for service with the American Red Cross and served in Vladivostok. In years he was a full generation separated from most of the other staff members but as "Daddy Allchin" he was affectionately known throughout the region.

John C. Berry, M.D.

Dr. J. C. Berry was born on January 16, 1847, at Small Point, Maine. He received his ordinary education at Monmouth Academy and Bowdoin College after which he entered Jefferson Medical College in Philadelphia, from which he was graduated in 1871. In 1872 he married Marie Elizabeth Gove of Bath, Maine, and in that same year they came out to Japan as missionaries of the American Board of Foreign Missions.

"As a pioneer in modern medicine in Japan, Dr. Berry soon established a wide reputation. By working in the Government hospital at Kobe and by establishing outlying clinics in the province he was able to form contacts with many of the native

doctors and so instructed them in Occidental methods."

As a result of visiting Japanese prisons and reporting on existing conditions of Japanese prison life Dr. Berry was enabled to contribute greatly to their improvement.

From 1879 to 1885 Dr. Berry labored in Okayama where he carried on extensive clinical work treating as many as 10,000 patients annually.

In 1885 he was transferred to Kyoto. Here he founded the Doshisha hospital and the first training school for nurses in Japan.

In acknowledgment of his splendid services along medical and other humanitarian lines His Majesty the Emperor bestowed upon him the Imperial Order of the Sacred Treasury of the Third Class, the highest honor that can be conferred on a civilian.

In the Proceedings of the Osaka Missionary Conference in 1883 there is found a paper read by Dr. Berry on "Missionary Health, Vacations and Furloughs" which is even at this day very useful reading for missionaries in Japan.

Dr. Berry retired from the foreign field in 1893 and established himself with his family at Worcester, Massachusetts, where he founded the Worcester Memorial Home for the Blind, and in many other ways gave his life in service for his fellow-men.

W. J. Callahan

Reverend William Jackson Callahan was born at Whitesville, Georgia, July 27, 1866. He was graduated from Emory College in 1891 and came

to Japan as a teacher in a Government Middle School in the same year.

He was accepted as a missionary by the Board of Missions of the Methodist Episcopal Church, South, in the spring of 1893. He was appointed to labor in Nakatsu during the summer of 1893. He married Miss Martha Taylor the same fall and together they served many stations in the Southern Methodist Mission until the summer of 1934, a period of forty-one years.

Mr. Callahan served with great faithfulness, consecration and efficiency in the evangelistic work. In the fall of 1931 he enterprised a new phase of evangelistic work by tent campaigning throughout his large circuit; this he carried on by intense precultivation work and with a capable staff of helpers achieving marked success. By this method new towns were opened up and new congregations were started and developed. Unlike the usual tent work done by others, Mr. Callahan's tent movement was confined to his field of appointment. In this kind of evangelism he proved to be a successful pioneer.

Mr. Callahan also enterprised and conducted for a few years a rural work among and for farmers. He purchased more than 2,000 tsubo of land, provided necessary buildings, managed an extensive set-up and employed a suitable worker to take charge. Before he retired he passed this work over to the Japan Methodist Church for further experiments and for continuous developments.

A cable message from his Board of Missions in Nashville, Tennessee announced his death on April 16, 1936 at his home in San Antonio, Texas.

His record is large and full of inspiration. He

is survived by Mrs. Callahan, a son, two daughters and several grandchildren.

Harry Montfort Cary

Harry Montfort Cary was born in Burlington, Iowa, February 14, 1878. His family moved to Canada in 1880 and then to Brooklyn, New York, where he was educated in the public schools. His higher education he received in a Catholic Seminary in Louisville, Kentucky. Upon graduation he was sent as a missionary of the Passionists' Brotherhood to Argentina where he labored for six years. During this period of missionary service he passed through a great spiritual struggle which resulted in his return to the United States and, after a short term of service as curate of a church in Bernardsville, N. J., in his break with the church of his fathers.

In 1907 Mr. Cary was married to Maude Lyons. The same year he accepted an invitation to become pastor of a community church at Cragmoor, N. Y. This was followed by pastorates in Congregational churches at Clayton, Syracuse, and Ellbridge, N. Y. In 1914 he became pastor of a Universalist church at Auburn, N. Y., and then served for seven years as pastor of a Universalist church at Little Falls, N. Y. While in this pastorate he received a call to become chairman of the Universalist Mission in Japan, the acceptance of which brought him and his family to this land in September, 1924. It is here that he labored until his death on April 30, 1936. In 1926 Lombard College, Illinois, conferred on him the degree of D. D. in recognition of his faithful and effective service. One of his last accomplishments as a mis-

sionary in Japan was the erection of a church in Tokyo which was unusually well equipped for a ministry in sacred music.

Outstanding characteristics of Dr. Cary's life were his steady upward struggle to higher levels of freedom and spiritual certitude and his catholicity of spirit that made him a wonderful friend to many in all walks of life including always priests of the church with which he had broken ecclesiastically. He was handicapped with a frail body but this only brought out all the more the courage of his spirit and made him the sympathetic and helpful friend of many other sufferers. In the pulpit he had few his equal for he had not only a remarkable command of language but also the power to impress others with the reality of things spiritual.

Calvin Knox Cumming

Calvin Knox Cumming, D.D., was born in Hampton Virginia, of Scottish parentage, on July 1, 1854. He was educated at the University of Maryland, Princeton University, the University of Virginia, and Union Theological Seminary of Richmond, Virginia. He came to Japan as a missionary of the Southern Presbyterian Church in 1889, and worked for thirty six years, retiring in 1925.

Dr. Cumming worked in Tokushima, Nagoya, Gifu, Kobe and Toyohashi. Although physically handicapped for many years by a stiff knee, he was an earnest country evangelist travelling far into the mountains in a jinrikisha. He also taught for many years in government middle schools, and is remembered today by many young men

who keep with them the copies of the New Testament, which he gave, one to each graduate of every class he taught.

Dr. Cumming was a man of marked sweetness and gentleness, while at the same time, of great firmness of character. He was sincerely loved by all those who were associated with him, whether Japanese or foreigners, and through the power of love, his character and faith have entered into many hearts.

Upon his retirement, he went to live in Davidson, North Carolina, where the same traits of character impressed all those who knew him. After years of increasing bodily infirmity, he was called home on March 25, 1935. He is survived by his widow, who was Miss Ona Patterson of Hope-well, North Carolina, and whom he married in Nagoya in 1894. Two sons also survive, Samuel Calvin, an officer in the United States Marine Corps, and William Patterson, a professor in Davidson College.

Mrs. Mira Draper

Mrs. Draper was born in Walden, Massachusetts, on May 6, 1859, the daughter of Bishop E. O. and Mrs. Haven.

In January, 1880, she was married to the Rev. G. F. Draper and in March of the same year they arrived in Yokohama as missionaries of the Methodist Episcopal Church. More than one half of Mrs. Draper's missionary life was spent in Yokohama where she was engaged in various activities. These activities were not confined to her own Mission. She had wide and variegated interests connected with inter-mission movements such as

the National Mothers' Association, the inauguration of "Mothers' Day" in Japan, the Women's Christian Temperance Union, the Yokohama Christian Blind School, etc. Her tract on "Mothers' Day," translated into Japanese, was widely distributed and largely instrumental in giving that day the place in the Christian world of Japan which it occupies at the present time.

Speaking in Old Testament language Mrs. Draper might well be called a "Mother in Israel." Her interest in and cooperation with the Yokohama Union Church and other cooperative efforts in the sea-port gave her the kind of influence that is of incalculable good both to permanent residents and to transient guests.

The end of Mrs. Draper's long and useful life came on the 29th of October, 1935, from a very sudden heart attack, as she was recovering from some weeks of other illness.

She is survived by her husband, two sons and three daughters. All of the latter are in missionary service in Japan.

Dora Eringa

Miss Dora Eringa was born near Springfield, South Dakota, on May 1, 1896. She graduated from Central College, Pella, Iowa, in 1921, and came to Japan in 1922. After a period of language study she became a teacher in Ferris Seminary, Yokohama, in 1924, in the period of readjustment following the great earthquake. Following a furlough in 1927-28 her desire to engage in evangelistic work led to her assignment to Kurume. Here her strong religious spirit found expression in various avenues—women's meetings, Bible class-

es, Sunday Schools, church work, and teaching in a government school so as to gain contacts for Christian work.

After three years in Kurume exigencies of mission personnel called her back to Ferris Seminary in 1933, where her main work was the teaching of English. But her earnest spirit found expression also in Sunday School and Y.W.C.A. work, in activity in Yokohama Union Church, and in calling in the homes of students.

With a furlough approaching in 1936, she hoped upon her next return to Japan to give more of her time to religious work among the Ferris Seminary alumnae. But her Heavenly Father had other plans for her, and the nervous affection which came upon her late in August 1935, led to her return to America in October, where she passed away on February 11, 1936, following an attack of pneumonia.

Miss Eringa was fond of athletics, wholesome and friendly in her relations with others, entering naturally and unselfishly into the life of school, church and community. She was loved by foreigners and Japanese alike, winning their confidence and affection by her open, trustful nature and her self-effacing service for others. Eager to make herself useful in the Master's work, she gave much time to the study of the Japanese language and to Bible study. Her strong devotional and religious spirit expressed itself even to the last in search for fullest measure of Christian experience. The fragrance of her life remains to bless the lives of a host of friends.

Mrs. Eleanor Fyson

Mrs Eleanor Fyson came to Japan with her husband in 1874. They were stationed for ten years at Niigata, then an isolated place which gave no opportunity for the companionship of other English women. Her kindly and genuine nature won the friendship of many Japanese. After Niigata came terms of service in Tokyo and Osaka, and finally in the Hokkaido of which her husband became Bishop. Upon their retirement from the Mission Field they lived for some years at Elmley Levett in Worcestershire. There Mrs. Fyson won the same love and friendship as she had done in Japan. Her clear insight and originality of thought added to the attractiveness of a loyal nature. Of her five sons two were killed in the War and a third permanently invalided by wounds. She died on August 24, 1935 in her eighty-fifth year.

Harvey Hugo Guy

Dr. Guy was born November 9, 1870, in Osage City, Kansas, and died in Alameda, California, on January 30, 1936.

After graduating from Howard High School Kansas in 1888 he attended Garfield University from 1888 to 1890, and Drake University, Des Moines, Iowa, from 1890 to 1893 where he received the A.B., A.M. and B.D. degrees.

Following his graduation he married Miss Martha Andrews, a graduate of Drake University, and together they came to Japan in the fall of 1893 and took up work in Tokyo under the Foreign Christian Missionary Society of Disciples of Christ.

Dr. Guy spent the first year of his furlough at the Chicago University and in the fall of 1901 he entered Yale University where the Ph.D. degree was conferred upon him in 1902. That same autumn he came to Japan a second time and was assigned by his Mission to organize its educational work. Early in 1903 he, with two Japanese assistants, opened a Bible Training School for men in a Church building facing the Imperial University in Hongo, Tokyo. That year the present campus of Sei Gaku-in, Takinogawa, Tokyo, was purchased and by September, 1904, the first building was completed and what was then known as Drake Bible College began its sessions in its new quarters under the leadership of Dr. Guy.

Owing to Mrs. Guy's illness Dr. Guy resigned his position in 1907, when they returned to America. He maintained, however, his deep interest in Japan and the Japanese people and spent the next twenty years in various forms of activity along the Pacific coast particularly on behalf of second generation Japanese and Japan-American relations.

They revisited Japan in 1927 and again in 1930 when Dr. Guy was at the head of the Japanese section of the fact-finding Commission of the Laymen's Inquiry into Foreign Missions.

Besides Mrs. Guy and their daughter Mrs. Henry Finke, the deceased is survived by a son Bernard, who is in business in Los Angeles.

Mrs. Ephraim H. Jones

Mrs. Jones arrived in Japan with her husband in 1884. They retired in 1920 and went to California to live and continue their work among

the Japanese; Mrs. Jones died in Pasadena, March 2, 1935.

Mrs. Jones first met Mr. Jones, who was then under appointment to Japan, at the annual meeting of Northern Baptists, where she was seeking appointment as a missionary. Soon they were on their way to Japan, where, as a friend said, "she proved to be just the right wife for a pioneer missionary. She had the courage to start her new home in Sendai in a Japanese house, among Japanese neighbors, all of whom soon became her friends. She had the courage through all the years to carry the family burdens, looking after the education of the children and all the details of the home, thus leaving Mr. Jones free to give his entire time and strength to that wide and constant evangelism for which he became so well known throughout the North. Coming in from time to time, he found rest and strength in the well ordered home and in the companionship of the well trained children and their brave, cheerful mother. One of the things that we cannot forget about Mrs. Jones was that inimitable sense of humor that helped her and all of us through many difficult times."

Amid her household duties, Mrs. Jones remembered the need of those nearest her. Cook, student, nursemaid—she led them and many others to Christ. With her help the little maid became a beautiful, cultured, Christian woman. Quoting again: "We often called Mr. Jones a saint, and just as truly could Mrs. Jones have been called an angel—a ministering spirit—rejoicing in service for all in the name of her Master."

Mrs. H. M. Landis

Emma S. Landis, widow of the Rev. H. M. Landis, was born October 21, 1859, at Kamenz, Saxony. Her family name was Stiefler. She was married to Henry M. Landis on July 16, 1888, and they arrived in Japan at the end of September of that same year under appointment of the Board of Foreign Missions of the Northern Presbyterian Church.

Their entire missionary life in Japan was spent on the campus of Meiji Gakuin, Shiba Ku, Tokyo, at which institution Mr. Landis was Professor. For a number of years Mrs. Landis taught German in Meiji Gakuin and also in the American School. But her most telling and best remembered work was in her home which she had the special grace and gift to make a place of welcome and of delightful fellowship for a large number of students. In this voluntary and deeply appreciated labor of love she was for several years ably assisted by her daughters who graciously used their musical talent for this purpose.

The name, "Mother of Meiji Gakuin," given to Mrs. Landis by her student friends and proteges, was fully deserved. Those of them living now hold her in grateful and affectionate remembrance.

After the death of Mr. Landis in 1921, Mrs. Landis remained for three years in active service, retiring in 1924. From that time on she lived with one or other of her children either in America or in Shanghai. It was at the latter place, in the home of one of her daughters, Mrs. M. P. Waker of St. John's University, that Mrs. Landis passed

away on September 12, 1935. Her ashes were brought by her daughter and her son-in-law to Tokyo and deposited in the grave of her husband on the missionary plot of the Zuishōji cemetery near Meiji Gakuin.

Besides Mrs. Walker there are two daughters and two sons surviving their mother, all residing in the United States.

The Right Reverend John McKim

Bishop McKim was born in Pittsfield, Massachusetts, on July 17, 1852, was educated at Griswold College and Nashotah Theological Seminary, and upon graduation applied immediately for appointment as a Missionary to Japan. He was duly appointed, and arrived in Japan on March 1, 1880. After a short stay in Tokyo, where he taught in St. Paul's College, he was stationed in Osaka for evangelistic work in that City and in the province of Yamato. His varied experiences in those early days of missionary work in Japan included being stoned and hooted at while attempting to preach in the town of Koriyama.

He was elected second Bishop of Yedo, in 1892, by the American Church, and removed to Tokyo. His jurisdiction at this time included what is now the Missionary District of Kyoto and half of Osaka, as well as half of Tokyo and all the territory north as far as Aomori. From this territory there have been set off two Missionary Districts—Kyoto in 1898 and Tohoku in 1919; in 1923 that part of Tokyo City under his care was handed over to the Japanese Bishop of Tokyo, and Bishop Mc-

Kim became the Bishop of the District of North Tokyo.

He received the degree of Doctor of Divinity from Nashotah in 1893, from Trinity College, Hartford, in 1895, and from Oxford University in 1928; that of Doctor of Laws from Nashotah in 1928; was decorated with the Fourth Order of the Sacred Treasure by the Emperor of Japan in 1925, and with the Third Order of the same decoration in 1936.

In November, 1935, when he retired, he was 83 years old, the senior Bishop in active service in the American Church, and had served 55 years in Japan, 33 of them as Bishop. He left Japan for the last time on November 1, 1935, and entered into Life Eternal on April 4, 1936, at Honolulu.

Faithful to every trust, with a deep and abiding faith in his Saviour and devotion to the Church, his labors in Japan spread to every department of life except the political. His memorials remain, not alone in the Nippon Seikokwai in the establishment and development of which his part was the greatest, nor in the two self-governing Japanese Dioceses and two other Missionary Districts carved out of his original field, nor in the three Japanese Bishops whom he consecrated, but also in the medical and educational institutions and in the many churches throughout Japan which grew up under his care, the many clergy whom he ordained and the thousands of souls of those on whose heads he laid his hands in benediction.

Henry Keller Miller

Henry Keller Miller was born in Lebanon, Pennsylvania, on November 9, 1866. He spent the

years of his childhood and youth in Reading, to which his parents, Daniel and Sarah Keller Miller, removed two years after his birth. He graduated from the Reading High School in 1884 with high honors. He then entered Franklin and Marshall College, Lancaster, from which he graduated in 1888, again with honors, one of which was the receiving of a gold medal for proficiency in the German language. He was a member of the Phi Beta Kappa fraternity.

In September 1889 he entered Union Theological Seminary, New York, from which he graduated in 1892. While in New York he took special work in Comparative Religion under Dr. E. E. Ellinwood of the University of the City of New York, from which institution he received the degree of M.A. in 1892. The Doctor of Divinity degree was conferred upon him by Franklin and Marshall College in 1922.

In 1892 he arrived in Japan as a missionary of the Reformed Church in the United States. For four years he taught Ethics, Apologetics, and English in Tohoku Gakuin, Sendai, at the same time also carrying responsibility for evangelistic work in Sendai and vicinity. He founded the Higashi Rokubancho Church of Sendai.

From 1896 to 1908 he was stationed in Yamagata where he devoted himself to evangelistic work in Yamagata and Akita prefectures. On April 12, 1898, he was married to Miss S. Sprague of the Protestant Episcopal Mission. In 1908 he was appointed Acting-Principal of Miyagi College in Sendai. From 1911 to the time of his departure he lived in Tokyo, where he had charge of the work of his Mission both in the city and in

Saitama prefecture. During the summer of 1935 symptoms of illness appeared, and he was unable to regain his strength. He died at the Tokyo Sanitarium on February 28, 1936. He is survived by his wife, who through nearly forty years of married life, and especially during these long months of illness, was a faithful helpmate.

Rufus Benton Peery

Rufus Benton Peery Ph.D., D.D., was born in the Valley of Virginia in 1868 and received his education at Roanoke College, Salem, Virginia and Gettysburg College and Seminary, Gettysburg, Pennsylvania. Both of these institutions later honored him with Doctor's degrees. He came to Japan in 1892, as one of two pioneer missionaries from the United Synod of the South, Lutheran. He, with his colleague, opened the Lutheran work in Saga, Kyushu, and lived in that city till 1903 with only a few months furlough. During his furlough he was married to Miss Letitia Rich of Virginia. Although his work was essentially evangelistic, Dr. Peery also prepared men for the ministry, and did some valuable translation work. He was very literary and during his time in Japan wrote "The Gift of Japan," a book which proved popular and is still widely used. He also published "Lutherans in Japan," a book that did much to inform the home church of work on this field. Dr. Peery was noted for his fluent and natural use of Japanese and is still remembered by old residents of Saga ken.

In America Dr. Peery had served as pastor in churches in Pennsylvania, Colorado, Illinois, Ohio and North Carolina. He was president of

Midland College, Atchinson, Kansas, from 1912 to 1919, and College Pastor at Lenoir Rhyne College, Hickory, North Carolina, some years later. Dr. Peery never ceased to be a missionary and was in demand at summer schools and conferences as a teacher of Bible and Missions.

After an illness of more than two years he passed into life, at Raleigh, North Carolina, on October 25, 1934, being in his sixty-seventh year. Mrs. Peery and six sons survive him. One son is in the ministry, one an educationalist, and his third son, Rob Roy Peery, is a well known song writer and musician.

Dr. Rachel Read

Miss Rachel Read was born at Clearfield, Pennsylvania, on October 19, 1861, and died at Nojiri, Nagano Ken, Japan, on August 25, 1935, at the home of Dr. and Mrs. Outerbridge where she was visiting at the time. Her passing came most suddenly and unexpectedly as a result of apoplexy. Funeral services were held at Nojiri and also at Karuizawa where Dr. Read had her summer home.

Miss Read came to Japan in 1894 in response to a request from Mrs. Nitobe for a foreign nurse in her serious illness. After spending four years in the Nitobe home at Sapporo she returned to the United States, where she took up the study of osteopathy. In 1902 she came back to Japan and till the time of her demise practised as an osteopath at her home in Reinanzaka, Tokyo, and during the summers at her cottage in Karuizawa.

Her work brought Dr. Read in contact with a large number of foreign residents in Tokyo as she

had a wide clientèle. She made also many contacts in a social way, being interested and active in various activities of the ladies of the foreign community. She was a regular attendant at the Tokyo Union Church and a supporter of the work.

Dr. Read will be missed by a host of friends as well as by a large number of people that were helped by her healing art. Though not a missionary in name, she was one in deed and hence has a rightful place on the roll of missionaries that have been called to higher service.

Miss Eliza Ritson

Miss Eliza Ritson, who died at Sunderland, England, on August 25, 1935 was 25 years a missionary of the C. M. S. in Japan. Except for three months on arrival in Osaka the whole of that time was given to Tokushima, where she served the church devotedly by work, prayer, and gift. There are many in Tokushima who remember her with thankfulness to God for the light which she was the instrument of bringing into their lives. "Only God can measure how much her love and prayer have done both for individuals and for the church." She retired from Japan about eighteen years ago and lived in England until her death.

Mrs. H. W. Schwartz

Lola Reynolds Schwartz was born near Syracuse, New York, in 1864. Her parents were God-fearing people who gave her her religious background and training. She attended Syracuse University and was a member of the Alpha Phi

Sorority there. On the 22nd of August, 1884, she married Dr. Herbert W. Schwartz. They came to Japan the same year and spent their first years as missionaries of the Methodist Episcopal Church, in Tokyo. After this they moved to Sendai to begin their active work in the field. It was in Sendai that Mrs. Schwartz learned to know and to love the Japanese people. In Sendai two of her children were born and another, her youngest, passed away.

Hirosaki was Mrs. Schwartz' home at two different times, the first being when the three oldest children were very small. In those days Hirosaki was very inaccessible and life was hard in that city. Here Mrs. Schwartz had to struggle against illnesses and the severity of the climate and finally was forced to leave, after the death of her second child, going back to the port of Aomori on horse-back in mid-winter. From there they embarked for Tokyo for the burial of their child.

From 1898 till about 1905 Mrs. Schwartz lived in the United States owing to the return there for her husband's health and change of work. But Japan ever held the warmest place in her affections and she found her way there again with her three youngest children a year following Dr. Schwartz' return. They lived again in Hirosaki, then in Sendai and finally in Yokohama.

In 1921 her husband died. The last fifteen years before her passing Mrs. Schwartz lived in America with her eldest daughter and on November 2, 1935, she quietly and confidently went to rest with great peace of mind and heart. Her

children can say of her, "thy gentleness hath made me great."

Charles Buckley Tenny

Rev. Charles Buckley Tenny, D. D., whose death occurred January 11, 1936, was born at Hilton, New York, September 10, 1871. Of sturdy, pioneer stock, he spent his boyhood days battling with the rocky soil of western New York.

Feeling the pioneer urge to possess a larger world, he matriculated as a student in the State Normal School at Brockport, New York. After graduation, he completed the arts course in the University of Rochester and then was graduated from the Rochester Theological Seminary. He had the mind and mood of a scholar. On his graduation from the Seminary, he was offered the position of Associate Professor in its Greek New Testament Department, his work in Greek having been exceptional. The Temple Baptist Church of Rochester sought to secure him as assistant pastor and director of religious education. Dr. Tenny had, however, early heard the call to the mission field and shortly after graduation from the Seminary he sailed for Japan, arriving in 1901. His early years were spent in evangelistic work in Kobe and Kyoto.

In 1908 he was elected to the Chair of Greek New Testament Exegesis at the Yokohama Baptist Theological Seminary and in 1913 became president. Later, when the Yokohama school united with Duncan Academy in Tokyo, he was chosen president of the union school. Impressed by the need of a Christian school for young men in the Yokohama-Kanagawa Prefecture and encour-

aged by Governor Ariyoshi, with the assistance of Principal T. Sakata, he founded Kwanto Gakuin, Yokohama, in 1919. After the earthquake of 1923, undaunted, he threw himself into the work of reconstruction, and in 1927, when Greater Kwanto Gakuin was organized with Middle, Commercial, Literary and Theological Departments, he was appointed President.

Dr. Tenny had a rugged personality which not only inspired confidence but kept impelling him to attempt difficult things. With it all there was a geniality about him which won for him a large circle of friends. In Dr. Tenny there was the rare combination of the keen scholar and the fervent evangelical, a wonderful balance of mind and heart. Although he spent most of his thirty years in Japan in educational work, his interest in building a strong, aggressive, Japanese Christian church deepened with the passing of the years.

Illness brought on by overwork compelled Dr. Tenny to return to the United States in 1930, and he never fully rallied from this breakdown. In a very true sense it may be said that he was a martyr to the cause of Christian education in Japan.

Dr. Tenny is survived by his wife, his daughter Mrs. Fredrick Hall, and his son Frank.

Gertrude Willcox Weakley

Gertrude May Willcox was born into a parsonage home in New London, Connecticut, on October 28, 1864. From her earliest childhood she was surrounded by influences which led her into a highly cultured womanhood. After graduating from Wellesley in 1888 she went abroad for further study, spending one winter in the art schools

of Paris, and touring Europe, before her return to her home in Chicago, Illinois. For several years she taught in girls' school in St. Charles, Missouri, and in Chicago.

On her return from Europe she had volunteered for missionary work in a foreign land. Her preparation fitted her admirably for a position in Kobe College which she accepted, coming to Japan in 1897. After two years of teaching the girls in this mission school she became missionary-at-large to the girls of Japan through her marriage to the Reverend William R. Weakley, then working in the city of Oita. From the time of her marriage until 1927 the years were spent in consecrated service in Oita, Hiroshima, Osaka, and Yamaguchi Prefecture. Wherever she and her husband went they threw themselves into the work of establishing the Kingdom of God in the field allotted them.

The qualities that made Mrs. Weakley a good missionary were many. Her love of children led her to be interested always in Sunday School work. Today many of the Sunday Schools which she started and encouraged have grown into flourishing churches. One of the last pieces of work she did in Japan was to establish a children's library from which scores of children borrowed books daily. Her unfailing hospitality made her home open at all hours to any who came for pleasure, for comfort, or for knowledge of the life more abundant. She inspired all with whom she came into contact with her vitality, her enthusiasm, and her tirelessness in effort. It was impossible to be closely associated with her without

catching new visions and having one's horizons broadened.

From the time of her serious illness in 1928 until her death on September 8, 1935, she was unable to take any active part in the work she loved, but her thoughts centered always around Japan and the Japanese people for whom she had given her life. God has established the work of her hands and will cause it to bring forth fruit for many years to come.

Miss Ida M. Worth

Miss Ida M. Worth came to Japan as a missionary of the Methodist Episcopal Church, South, August, 1896. She died in St. Louis, January 17, 1936.

Miss Worth's first work centered in the day school for neglected Eurasian children that had been opened in Kobe by Mrs. M. I. Lambuth and in a school that later developed into the training school for women evangelists and is now the Biblical Department of the Lambuth Training School for Christian Workers in Osaka. Miss Worth served for several years as principal and was most enthusiastic in planning for the development of a body of trained women for the work of the church. Realizing the importance of working through the home as a center, she early organized a kindergarten which was patronized by influential homes. In these homes she was soon a welcome visitor.

In 1907, Miss Worth was transferred to Oita where the mission opened a center for women's work, and soon a kindergarten was reaching

homes in that section. From Oita she worked out to Beppu and other towns.

In 1921, Miss Worth was appointed to Kure and later to Kyoto. For health reasons she had to return to the U.S.A. in 1928. There for months she devoted herself to the care of a sister who was losing her sight.

Physically she was removed from Japan but her heart ever turned this way and to the end she was loyal to the many friendships that had been made. Loyalty to friends, a high sense of honor, a love of the beautiful in nature, art and people, a sympathy and understanding of younger missionaries to whom she was willing to trust the work and an unswerving faith in God were the outstanding characteristics of this true fellow-worker and friend.

PART V

DIRECTORIES
AND
STATISTICS

PART V

DIRECTORIES AND STATISTICS

English Speaking Congregations

1. TOKYO

HOLY TRINITY CHURCH (American Episcopal), Aoyama, 1 Chome.

Chaplain: (Vacant) (Bishop Reifsnider in charge)

Treasurer: Rev. C. H. Evans, American Church Mission, Ikebukuro, Tokyo.

Sunday Services:

8:00 a.m.; Holy Communion

11:00 a.m., Morning Prayer and Sermon. On the first Sunday in the month, Holy Communion and Sermon.

Holy Days: Holy Communion at 8:00 a.m.

ST. ANDREW'S CHURCH (Anglican) Iigura 1 Chome, Shiba Park, Tokyo.

Chaplain: Rev. C. K. Sansbury, Seikokwai Shingakuin, 1612 Ikebukuro, Toshima-ku, Tokyo.

Chairman of the Church Council: H. E. The Canadian Minister. The Canadian Legation, Tokyo.

Secretary: Mr. G. S. Carey, 19 Hirakawa cho, 2 Chome, Kojimachi-ku.

Treasurer: Mr. L. V. Allen, 25 Daimachi, Akasaka-ku, Tokyo.

President Ladies' Guild: Lady Clive, The British Embassy, Tokyo.

Regular Services:

On Sundays: 8:00 a.m., Holy Communion.

11:00 a.m. (in winter), 10:00 a.m. (in summer), Morning Prayer and Sermon. Holy Communion on first and third Sundays at noon.

Other Days: Holy Communion on Tuesdays at 7:30 a.m., and on Saints' Days at 8:00 a.m.

(Evensong is said every Sunday at 5:30 p.m., in Central Theological College Chapel at Ikebukuro)

TOKYO UNION CHURCH, 4 Onden, Meiji Jingu Dori, Aoyama, Tokyo.

Acting Minister and Chairman of the Board: Rev. Willis Lamott, 1 Meiji Gakuin, Tokyo.

Clerk of the Board: Mr. R.L. Durgin, Y.M.C.A., Mitoshiro Cho, Kanda, Tokyo

Treasurer: Mr. F. S. Thomas, 665 Marunouchi Bldg., Tokyo.

Supt. Church School: To be supplied.

Regular Services:

2:45 p.m., Church School.

4:00 p.m., Service of Worship.

(During July and August, Vespers at 5:00 p.m.)

President Women's Society: Mrs. Darley Downs.

2. YOKOHAMA

CHRIST CHURCH (Anglican) 234 Bluff, Yokohama.

(Telephone: Honkyoku (2) 6128)

Chaplain: Rev. R. P. Pott.

Chairman of the Board: Mr. H.A. Champan.

Treasurer: Mr. H. A. Champan.

Secretary: Mr. W. Haywood.

Regular Services:

8:00 a.m., Holy Communion.

10:00 a.m., Children's Own Service.

11:00 a.m., Morning Prayer.

12:00 m., Holy Communion (1st and 3rd Sundays).

6:00 p.m., Evensong.

July-August:

7:30 a.m., Holy Communion.

9:00 a.m., Children's Own Service,

9:30 a.m., Morning Prayer.

10:15 a.m., Holy Communion (1st and 3rd Sundays).

Saints' days and Thursdays (except July-August).

7:00 a.m., Holy Communion.

5:00 p.m., Evensong.

YOKOHAMA UNION CHURCH, 66-B Bluff, Yokohama.

Pastor: Rev. Harold W. Schenck (residence adjoining church).

Chairman of the Board: Dr. D. C. Holtom, 1 of 4 Miharu Dai, Yokohama.

Treasurer: Mrs. Lamb, 90 Bluff.

Secretary of the Board: Rev. H. V. E. Stegeman, Ferris Seminary, Yokohama.

President Women's Auxilliary: Miss Olive I. Hodges, 124 Maleta Machi, Yokohama.

Supt. Church School: Rev. H. W. Schenck.

Regular Services:

9:30 a.m., Church School

11:00 a.m., Service of Worship

(The Sacrament of the Lord's Supper is observed on the second Sunday of October, January and April, and the fourth Sunday of June).

3. KOBE

ALL SAINTS CHURCH (Anglican-American Episcopal), Tor Hotel Road.

Chaplain: Rev. J. C. Ford, M.A., 53 Nakayamate Dori, 3 Chome, Kobe.

Chairman of Directors: Capt. F. H. Fegen.

Hon. Treasurer: G. W. Land, Esq.

Sunday Services:

Holy Communion, 7:15 a.m. and 8:00 a.m.

1st and 3rd Sundays also at 11:45 a.m.

Children's Service, 9:45 a.m.

Morning Prayer & Sermon, 11:00 a.m.

Evensong and Sermon 6:00 p.m.

Weekday Services:

Morning Prayer, 8:00 a.m.

Evensong, 5:30 p.m.,

Fridays & Saint's Days,

Holy Communion, 7:00 a.m.

KOBE UNION CHURCH, 34 Ikuta Cho, 4 Chome (Near Kano-cho, 2 Chome, Car-stop).

Pastor: Rev. W. J. M. Cragg, D.D., Kwansai Gakuin, Nishinomiya (Telephone: Nishinomiya 620)

Secretary: Rev. H. C. Ostrom, D.D., 51 Shinohara, Nada-ku.

Supt. Sunday School: Rev. G. K. Chapman.

Treasurer: R. L. Macdonald, 2190 Kitano-cho, 4-chome.

Assistant Treasurer: Mr. C. Macpherson, 85 Kitano-cho, 1-chome.

President Women's Auxilliary: Mrs. K. Kreutz.

Regular Services:

9:45 a.m., Sunday School

11:00 a.m., Morning Worship

6:00 p.m., Evening Worship

5:00 p.m., (Thursday) Prayer Meeting

The Lord's Supper is observed (Morning) first Sunday of each month; (Evening) third Sunday of each month.

The Women's Auxiliary meets the fourth Friday, 3:00 p.m.

The Church Committee meets the last Wednesday, 8:00 p.m.

4. NAGASAKI

NAGASAKI UNION CHURCH: The Nagasaki Episcopal Church—The Nagasaki Union Church (Services at the Seaman's Home Chapel, 26 Oura, Nagasaki).

The Union Church:

Chairman: Rev. F. N. Scott, D.D.

Secretary: Miss Vera Fehr.

Treasurer: Miss Taylor.

The Episcopal Church:

Hon. Chaplain: Rev. Canon A. C. Hutchison

Secretary-Treasurer: Mr. E. R. S. Pardon.

Sunday School Superintendent: Miss Taylor

Regular Services:

Sundays, Seaman's Home: 4:30 p.m.

First and third Thursdays: 8:00 p.m.

Sunday School, Seaman's Home: 9:30 a.m.

English Communion Service, Seaman's Home, first Sunday: 8:00 a.m.

5. NAGOYA

A union service of worship is held every Sunday at 3:45 p.m. in the St. John's Episcopal Church (Yohane Kyokai), Higashikatahaha Machi, Higashi-ku, Nagoya.

6. KYOTO

ST. MARY'S EPISCOPAL CHURCH, Maruta Machi, Hiromichi, Kado.

Acting Pastors: The Rt. Rev. S. H. Nichols and Rev. B. F. Shively.

Regular Services:

4:00 p.m., Service of Worship

8:00 p.m., (Wednesday) Prayer Meeting.

7. OSAKA

A union service of worship is held in the Lambuth Training

School Chapel opposite the Daiki terminal in Tennoji-ku.

Pastor Chairman: Rev. A. F. Randall, P.O. Box 7 Ikoma, Nara-ken

The services are held the first and third Sundays of each month at 4:00 p.m. from October to June inclusive.

8. SENDAI

SENDAI: Rahauser Memorial Chapel of Tohoku Gakuin.

Chairman: Mr. Donald L. Zoll, 79 Kita Nibanchō, Sendai.

Regular Services:

Service of Worship on the second and fourth Sundays of each month at 3:30 p.m., from September to June inclusive.

German Speaking Congregations:

1.

DEUTSCHE EVANGELISCHE KIRCHENGEMEINDE, TOKYO-YOKOHAMA.

Kirche: Kojimachiku, Nakarokubanchō 28, Ecke Togoza.

Gottesdienste: Predigtgottesdienste alle 4 Wochen meist am ersten Sonntag im Monat. Ferner Bibelstunden jeden Sonntag.

Pfarrer: Pfarstelle Z. Z. unbesetzt. Auskunft über die Gemeinde erteilt der Vorsitzende.

Vorsitzender: Kurt Meissner, % Leybold Shokwan, Tokyo Tatemono Bldg., Nihonbashiku.

Kassenwart: W. G. Fritzke.

2.

DEUTSCHE EVANGELISCHE KIRCHENGEMEINDE, KOBE.

Kirche: Unierte Kirche Kobe (Union church) 34 Ikuta Cho 4 Chome (Haltestelle: Kanocho Nichome).

Gottesdienste:

a) Predigtgottesdienste: vierwöchentlich meist am letzten Sonntag im Monat vorm. 9:30 Uhr.

b) Kindergottesdienste: An den Predigtsonntagen um 8:30 Uhr vorm.

c) Bibelstunden: wöchentlich jeden Mittwochabend um 7:30 Uhr.

Pfarrer: Pfr. E. Hessel, Missionar der Ostasienmission, Zwinglihaus, Kyoto, Shogoin Higashimachi 10.

Tel. Kami 5754.

Vorsitzender: H. Suss, P.O.B. 165, Kobe Tel. Fukiai 3096.

Kassenwart: H. Heinze, c/o Winckler & Co. P.O.B. 75 Kobe.

Beide Gemeinden sind der Deutschen Evangelischen Kirche, Kirchliches Aussenamt Berlin, angeschlossen. Sie stehen allen Deutschsprechenden also auch Nicht-Reichsdeutschen offen.

CHRISTIAN EDUCATIONAL INSTITUTIONS

M. Takumi

The list is classified as follows:—

I. Universities

II. Colleges

- A. For Men
- B. For Women (Semmon Bu of Koto Jo Gakko included)

III. Theological Schools

- A. For Men (Coeducational included)
- B. For Women (Bible Training Schools included)

IV. Normal Schools

- A. For Men (See also under II A)
- B. For Women (Teacher Training and Kindergarten Schools included)

V. Middle Schools

- A. For Boys (Chuto Gakko)
- B. For Girls (Koto Jo Gakko)

VI. Night Schools

VII. Special Schools

VIII. Primary Schools

IX. Kindergartens

Note:—The initials, given after the name of each insti-

tution, are taken from the list of Mission Boards and Churches in this volume and are used to indicate the Church and Mission, to which the School is related, either officially or informally.

I. UNIVERSITIES

Doshisha University.

KK, ABCFM.

612 Shinkitakoji Cho, Kami-kyo Ku, Kyoto.

Tel. Kami 430 to 434.

Mr. Hachiro Yuasa, Ph.D., Sc. D., President.

Faculty of Law and Economics, Mr. Masakatsu Kawara, Dean.

Faculty of Theology and Literature, Rev. Setsuji Otsuka, Dean.

Preparatory College, Mr. Masumi Hino, Dean.

Kwansei Gakuin University.

NMK, MES, UCC.

Nishinomiya Shigai, Hyogo Ken.

Tel. Nishinomiya 620.

Rev. C. J. L. Bates, D.D., President.

Faculty of Literature and Law, Rev. H. F. Woods-worth, Dean.

Faculty of Commerce and Economics, Mr. K. Kan-zaki, Dean.

Junior College, Mr. S. Kikuchi, Dean.

Rikkyo Daigaku (St. Paul's University).

PE

1273 3 Chome, Ikebukuro, Toshima Ku, Tokyo.

Tel. Ohtsuka (86) 0404, 1223.

Rt. Rev. C. S. Reifsnider, D. D., President.

Rikkyo Daigaku,
Mr. Shigeharu Kimura,
LL.D., Director.

College of Arts, Rev. Shigeo Kojima, Ph.D., Dean.

College of Economics, Mr. Shigeharu Kimura, LL.D., Acting Dean.

Preparatory Department,
Rev. Enkichi Kan, M.A.,
Dean.

Tokyo Joshi Daigaku (Woman's Christian College).

ABF, MEC, PN, RCA, UCC, UCMS.

3 Chome, Iogi, Suginami Ku, Tokyo.

Tel. Ogikubo 2049

Miss Tetsu Yasui, Litt. D., President.

Department of English Literature, Mr. Rinshiro Ishikawa, Dean.

Department of Japanese Literature, Mr. Kenji Shuzui, Dean

Department of Philosophy, Mr. Saburo Funada, Dean.

Junior College, Mr. Goro Ishihata, Dean.

II. COLLEGES

A. For Men

Aoyama Gakuin, Koto Shogyo Gakubu, Koto Bungaku bu.
NMK, MEC.

Midorigaoka, Shibuya Ku, Tokyo.

Tel. Aoyama (36) 2008.

Rev. Y. Abe, D.D., President.

Mr. Kosaka, Dean.

Mr. Murakami, Dean.

Doshisha Koto Shogyo Gakko (Doshisha College of Commerce).

ABCFM.

Iwakura Mura, Kyoto Fu.

Tel. Kami 1327.

Mr. Kenji Washio, Principal.

Doshisha Semmon Gakko (Doshisha College for Vocational Training).

ABCFM.

Tel. Kami 430-434.

Mr. Monkichi Namba, Principal.

Department of English Teaching, Mr. Takaoki Katsuta, Dean.

Department of Law and Economics, Mr. Monkichi Namba Dean.

Kanto Gakuin.

ABF.

Miharudai, Naka Ku, Yokohama.

Tel. Chojamachi (3) 0201.

Mr. Tasuku Sakata, Principal.

Koto Shogyo Gakubu (Commercial Course), Mr. G. Shirayama, Dean..

Kwansei Gakuin Koto Shogyo Gakko, (Kwansei Gakuin Higher Commercial School).

[IMK] MEB, UCC.

Nishinomiya Shigai, Hyogo Ken.

Tel. Nishinomiya 620.

Mr. K. Kanzaki, Principal.

Kwansei Gakuin, Semmon Gakubu.

NMK, MES, UCC.

Nishinomiya Shigai, Hyogo Ken.

Tel. Nishinomiya 620.

Rev. C. J. L. Bates, D.D., President.

Literary Department, Rev. H. F. Woodsworth, Dean.

Meiji Gakuin

NKK, RCA, PN.

Shirokane, Shiba Ku., Tokyo.
Tel. Takanawa (44) 3666-8.
Rev. W. G. Hoekje, D.D.,
Acting President.

Koto Shogyo Bu (Commercial Course), Mr. C. Ishibashi, Dean.

Koto Gakubu (English Literature and Social Training),
Mr. M. Nakayama, Dean.

Seinan Gakuin

SBC.
Nishi Jin Machi, Fukuoka.
Tel. 3170.
Mr. Y. Mizumachi, President.
Literary Department,
Mr. K. Sugimoto, Dean.
Commercial Department,
Mr. T. Omura, Dean.

Tohoku Gakuin, Koto Gakubu.
History, English and Commercial Course).

NKK, ERC.
1 Rokken Cho, Sendai.
Tel. 363.
Mr. Teizaburo Demura, Ph.D., President.

B. For Women (Semmon Bu of Koto Jo Gakko Included)

Aoyama Gakuin, Joshi Semmon Bu, (Household Economics)

MEC.
22 Midorigaoka Shibuya Ku, Tokyo.
Tel. Aoyama (36) 2011.
Miss A. B. Sprowles, Dean.

Balka Joshi Semmon Gakko.
KK, ABCFM.
Toyonaka Cho, Osaka.
Tel. Okamachi 206.
Rev. Kikujiro Iba, Principal.

Doshisha Joshi Semmon Gakko, (Doshisha Woman's College).
ABCFM.

Imadegawa Dori, Tera Machi, Kamikyo Ku, Kyoto.

Tel. Kami 434.
Mr. Tetsu Katagiri,
Principal.

Ferris Wael Jo Gakko, (Ferris Seminary), Koto Bu (English Literature and Household Economics).

RCA.
178 Yamate Cho, Naka Ku. Yokohama.

Tel. Honkyoku (2) 1870.
Rev. H.V.E. Stegeman, D.D.,
Principal.

Miss Sada Hayashi, Vice-Principal.

Heian Jo Gakuin (St. Agnes' School), Senko Bu, (English Literature and Household Economics).

NSK.
Shimotachiuri, Karasumaru, Kamikyo Ku, Kyoto.
Tel. Nishijin 330.
Rev. Kishiro Hayakawa, D.D., Principal.

Hiroshima Jo Gakuin, Semmon Gakko, (English Literature, Household Economics & Home-making Courses).

NMK, PN.
46 Kaminagaregawa, Hiroshima.

Tel. 506, 3860.
Rev. Zensuke Hinohara, President.
Miss Katherine Johnson,
Dean.

Hokusei Jo Gakko, Senko Ka, (English and Household Economics).

PN.
Minami 5 Jo, Nishi 17 Chome, Sapporo.

Dr. Yoshinao Niijima, Principal.

Miss Alice M. Monk, Councilor.

Keisen Jo Gakuin, Koto Bu.
NKK.

Funabashi, Chitose Mura,
Kita Tamagun, Tokyo Fu.
Tel. Matsuzawa 73.
Miss Michiko Kawai, Prin-
cipal

Kinjo Joshi Semmon Gakko
(English Literature, Jap-
anese Literature and
Household Economics).

NKK, PS.
4 Chome, Shirakabe Cho,
Higashi Ku, Nagoya.
Tel. Higashi 5620.
Mr. Yoichi Ichimura, Prin-
cipal.

Kobe Jogakuin (Kobe College)
ABCFM.

Nishinomiya Shiga, Hyogo
Ken.

Tel. Nishinomiya 2264, 2265.
Miss Charlotte De Forest, L.
H.D., President.

Rev. Hiroshi Hatanaka, B.A.,
B.D., Vice-President.

Dai Gakubu, (English Liter-
ature),

Rev. H. Hatanaka, Dean.

Koto Bu, (English Course)
Miss C.B. De Forest, L.H.D.,
Dean.

Musical Department, Miss C.
B. De Forest, L.H.D., Dean.

Kwassui Joshi Semmon Gakko.

NMK, MEC.

13 Higashi Yamate, Nagasaki.
Tel. 1416.

Miss Anna Laura White,
Principal.

Miyagi Jo Gakko, Senko Bu.

(Music, Home Economics,
English and Bible).

NKK, RCUS.

168 Higashi Sanban Cho,
Sendai.

Tel. 912.

Rev. Carl D. Kriete, D.D.,
Principal. (Tel. 4395)

Musical Department, Miss K.
I. Hansen, Mus. Doc.,
Dean.

English Department, Miss L.
A. Lindsey, M. A., Dean.

Home Economics Depart-
ment, Miss M. E. Hoffman,
B. S., Dean.

**Shokel Jo Gakko (Domestic
Science, Sewing and Cook-
ing, English, Commercial,
Kindergartners' Training).**

ABF.

2 Nakajima Cho, Sendai.

Tel. 1192.

Mr. Kensuke Ando, Prin-
cipal.

Soshin Jo Gakko, Semmon Ka
(Household Economics and
English Literature).

ABF.

8 Nakamaru, Kanagawa Ku,
Yokohama.

Tel. Honkyoku (2) 2176.

Mr. Tasuku Sakata, Princi-
pal.

**Tokyo Joshi Daigaku (Wom-
an's Christian College),
Senmon Bu (English, Jap-
anese Literature, Mathe-
matics).**

ABF, MEC, PN, RCA, UCC,
UCMS.

3 Chome, Iogi, Suginamiku,
Tokyo.

Tel. Ogikubo 2049.

Miss Tetsu Yasui, Litt.D.,
President.

English Course, Mr. Rinshi-
ro Ishikawa, Dean.

Japanese Literature Course,
Baron Kunisada Imazono,
Dean.

Mathematical Course, Dr.
Motoji Kunieda, Dean.

III. THEOLOGICAL SCHOOLS

A. For Men (Coeducational
Included)

Aoyama Gakuin, Shin Gaku-
bu.

ABF, NMK, MEC, UCC, UCMS.
Midorigaoka, Shibuya Ku,
Tokyo.

Tel. Aoyama (36) 2008.

Rev. Y. Abe, D.D., Dean.

Miss Harriet J. Jost, Associ-
ate Dean.

Chuo Shin Gakko.

PN, PS.

Kumochi Cho 1 Chome, 3
Banyashiki, Kobe.

Rev. S. P. Fulton, D.D., Prin-
cipal.

Doshisha University, Faculty of
Theology and Literature,
Department of Theology.

KK, ABCFM, UB.

Imadegawa Dori, Karasumaru,
Higashiiri, Kyoto.

Tel. Kami 430.

Rev. Kyoji Tominomori, Dean.

Ikoma Seisho Gakuin.

JAM.

Tawaraguchi, Ikoma cho,
Ikoma Gun, Nara Ken.

Rev. Leonard W. Coote,
Principal.

Kyuseigun Shikan Gakko

(Salvation Army Officer's
Training School.

SA.

31 2 Chome, Jingu Dori,
Shibuya Ku, Tokyo.

Tel. Aoyama (36) 4163.

Lieut. Colonel Shizu Sashida,
Principal.

Kwansel Gakuin, Semmon Ga-
kubu, Theological Dept.

NMK, MES, UCC.

Nishinomiya Shigai, Hyogo
Ken.

Tel. Nishinomiya 620.

Rev. C. J. L. Bates, D.D.,
President.

Rev. M. Hori, Dean.

Nihon Ruteru Shingaku Sem-
mon Gakko (Japan Luthern
Theological Seminary).

LCA.

921 Saginomiya, 2 Chome,
Nakano Ku, Tokyo.

Rev. Edward T. Horn, D.D.,
Principal.

Nihon Saniku Gakuin.

SDA.

Showa Machi, Kimitsu Gun,
Chiba Ken.

Mr. Andrew N. Nelson,
Principal.

Nihon Shin Gakko.

NKK.

100 Tsunohazu, Nichome,
Yodobashi Ku, Tokyo.

Tel. Yotsuya (35) 0270.

Rev. S. Murata, Principal.

Seikokai Shin Gakuin.

NSK.

1612 3 Chome, Ikebukuro,
Toshima Ku, Tokyo.

Tel. Otsuka (86) 1200.

Rev. Kichinosuke Ochiai, D.D.,
Principal.

Seinan Gakuin, Shin Gakubu.

SBC.

Nishi Jin Machi, Fukuoka.
Tel. 3170.

Rev. K. Shinoda, Dean.

Shinkyō Shin Gakuin,

(Theological Course for
Graduates Specializing in
German Theology).

FFK, OAM.

% Zwinglihaus, 10 Higashi
Machi, Shogoin, Kyoto.

Tel. Kami 5754.

Rev. T. Ono, Principal.

Taihoku Shin Gakko (Taihoku
Theological College).

PCC.

Tamsui, Formosa.

Rev. J. D. Wilkie, Principal.

Tainan Shin Gakko (Tainan
Theological College).

Tainan, Formosa.
Rev. W. E. Montgomery,
Principal.

Tohoku Gakuin, Shin Gakubu.
ERC, NKK.

1 Rokken Cho, Sendai.
Tel. 1509

Rev. E. H. Zaugg, Ph.D., Dean.

B. For Women (Bible Training
Schools Included).

Baptist Joshi Shingakko (Bap-
tist Women's Bible Training
School). ABF.

50 1 Chome, Minami Dori,
Moto-Imasato Cho, Higashi
Yodogawa Ku, Osaka.

Kobe Joshi Shin Gakko (Kobe
Woman's Evangelistic
School).

ABCFM, KK.

Okadayama, Nishinomiya.

Tel. Nishinomiya 2624.

Rev. K. Nishio, Acting Prin-
cipal.

Kyoritsu Joshi Shin Gakko.
NKK, WU.

209 Yamate Cho, Naka Ku,
Yokohama.

Tel. Honkyoku (2)3003.

Miss Susan A. Pratt,
Principal.

Lambuth Jo Gakuin, Shin Ga-
kubu, (Lambuth Training
School for Christian Work-
ers).

MES.

Ishigatsuji Cho, Tennoji Ku,
Osaka.

Tel. Minami 1475.

Rev. Tadashi Tanaka,
President.

Biblical Department, Miss
Mabel Whitehead, Dean.

Nihon San Iku Jo Gakuin.
(Japanese Girls' Training
School).

SDA.

171 1 Chome, Amanuma,
Suginami Ku, Tokyo.

Tel. Ogikubo 2051.

Mr. T. H. Okahira, Principal.

Seshi Jo Gakuin (Training
School for Women Workers
of the Church).

NSK, CMS.

Sarushinden, Ashiya, Hyogo
Ken.

Miss E. A. Lane, Principal.

Miss Mitsuo Nakamura,
Vice-Principal.

Tokyo Seikei Jo Gakuin.
EC.

84 Sasugaya Cho, Koishikawa
Ku, Tokyo.

Tel. Koishikawa(85) 3546.

Rev. Gosaku Okada, Principal.

Women's Bible School,
(Joshi Seisho Gakko).

EPM.

Tamsui, Formosa.

Miss J. A. Lloyd, Principal.

Women's School.

PCC.

Tamsui, Formosa.

Tel. Tamsui 107.

Miss Alma Burdick, Principal.

IV. NORMAL SCHOOLS

A. For Men

(See Also Under II A)

Aoyama Gakuin, Bun Gakubu.
NMK, MEC.

22 Midorigaoka, Shibuya Ku,
Tokyo.

Tel. Aoyama (36)2008.

Mr. S. Murakami, Dean.

Doshisha Semmon Gakko, Eigo
Shihan Bu. (School for
Vacational Training).

ABCFM.

Shinkitakoji, Kamikyo Ku,
Kyoto.

Tel. Kami 430-4.

Mr. Takaoki Katsuta, Dean.

B. For Women

(Teacher Training and Kindergarten Schools Included)

Aoba Jo Gakuin (Kindergarten Training School).

PE.

69 Moto Yanagi Machi, Sendai.
Miss Helen Boyle, Principal.
Miss Bernice Jansen,
Kindergarten Supervision.

Lambuth Jo Gakuin (Lambuth Training School for Christian Workers).

NMK, MES.

Ishigatsuji Cho, Tennoji Ku, Osaka.

Tel. Minami 1475.

Rev. Tadashi Tanaka,
President.

Kindergarten Teacher Training Department. Miss Margaret M. Cook, Dean.

Ryujo Hobo Yoseijo (Ryujo Kindergarten Teachers' Training School).

NSK, MSCC.

5 1 Chome, Shirakabe Cho, Higashi Ku, Nagoya.

Tel. Higashi 3090.

Miss Nora F. J. Bowman, B.A.,
Principal.

Sakurai Joshi Elgaku Jiku,
(Normal Course, Honka).

NKK.

3 Yayoi Cho, Hongo Ku, Tokyo.

Miss Fuki Kuratsuji,
Principal.

Shoei Hoiku Senko Gakko
(Glory Kindergarten Training School).

KK, ABCFM.

6 Chome, Nakayamate Dorl, Kobe Ku, Kobe.

Mrs. Catherine Akana,
Principal.

Kindergarten Training

Tokyo Hobo Denshu Sho
(Tokyo Kindergarten Training School).

ABF.

101 Hara Machi, Koishikawa Ku, Tokyo.

Miss Kiku Ishihara, Principal.

Toyo Elwa Jo Gakko, Yochien Shihanka (Toyo Elwa Jo Gakko, Kindergarten Training Department).

UCC.

8 Torizaka, Azabu Ku, Tokyo.
Tel. Akasaka (48) 1773.

Miss F. Gertrude Hamilton,
Principal.

Miss E. Jost, Dean.

V. MIDDLE SCHOOLS

A. For Boys (Chuto Gakko)

Aoyama Gakuin, Chu Gakubu.
NMK, MEC.

Midorigaoka, Shibuya Ku, Tokyo.

Tel. Aoyama (36) 2008

Rev. Y. Abe, President.

Rev. T. Miyakoda, Dean.

Chinzei Gakuin, Chu Gakubu.
NMK, MEC.

152 Takenokubo Machi, Nagasaki.

Tel. 3261.

Rev. Noboru Kawasaki,
Principal.

Doshisha Chu Gaku.

ABCFM.

Imadegawa dori, Karasumaru Agaru, Kamikyo Ku, Kyoto.

Tel. Kami 430.

Mr. Nisaku Nomura, Principal.

Kanto Gakuin, Chu Gakubu.

ABF.

Miharudai, Naka Ku, Yokohama.

Tel. Chojamachi (3) 2108.

Mr. T. Sakata, Dean.

Kwansai Gakuin, Chu Gakubu.

NMK, MES, UCC.

- Nishinomiya Shigai, Hyogo
Ken.
Tel. Nishinomiya 620.
Mr. Y. Manabe, Deon.
- Kyushu Gakuin.
ULCA.
Oye machi, Kumamoto.
Tel. 779.
Rev. Hajime Inadori, Principal.
Rev. L. S. C. Miller, Dean.
- Meiji Gakuin, Chu Gakubu.
NKK, PN, RCA.
Shirokane, Shiba Ku, Tokyo.
Tel. Takanawa (44) 3666-8.
Rev. Senji Tsuru, Dean.
- Momoyama Chu Gakko.
NSK.
5 Showa Cho, Naka 3 Chome,
Sumiyoshi Ku, Osaka.
Tel. Tennoji 5910.
Mr. Hiizu Koizumi, Principal.
- Nagoya Chu Gakko.
MP.
17 Chokyuji machi, Nagoya.
Tel. Higashi 87.
Rev. Paul W. Warner, President.
Mr. Katsumi Kimura, Principal.
- Rikkyo Chu Gakko (St. Paul's
Middle School).
PE.
Ikebukuro, Toshima Ku,
Tokyo.
Tel. Otsuka (86) 0405.
Rev. Shigeo Kojima, Ph.D.,
Principal.
- Sei Gakuin Chu Gakko.
UCNS.
275 Nakazato Cho, Takinogawa Ku, Tokyo.
Tel. Koishikawa (85) 0522.
Rev. Yokichi Hirai, Principal.
- Seinan Gakuin, Chu Gakubu.
SBC.
Nishi Jin machi, Fukuoka.
Tel. 3170.
Mr. K. Sasaki, Dean.
- Tainan Chorokyo Chu Gaku.
Tainan Presbyterian Middle School).
EPM.
- 425 Goko, Tainan, Formosa.
Tel. 933.
Mr. Chotaro Kato, Principal.
- Tamsui Chu Kaku (Tamsui
Middle School).
PCC.
Tamsuigai, Tamsui Gun,
Taihoku Shu, Formosa.
Tel. 594.
Rev. Hugh MacMillan, Principal.
- Tohoku Gakuin, Chu Gakubu.
ERC, NKK.
40 Higashi Niban Cho, Sendai.
Tel. 634.
Mr. Tadashi Igarashi, Dean.
- To-o Gijiku.
NMK, MEC.
2 Shimoshirokane Cho, Hiro-saki.
Tel. 702, 714.
Mr. Junzo Sasamori, Principal.
- B. For Girls
(Koto Jo Gakko)**
- Aoyama Gakuin, Koto Jo Gakubu.
MEC.
22 Midorigaoka, Shibuya Ku,
Tokyo.
Tel. Aoyama (36) 2011.
Miss A. B. Sprowles, Dean.
- Baika Joshi Semmon Gakko,
Koto Jo Gaku Bu.
KK, ABCFM.
Toyonaka Cho, Osaka.
Tel. Okamachi 206.
Rev. Kikujiro Iba, President.
- Doshisha Koto Jo Gakubu,
(Doshisha Girls' Academy).
ABCFM.
Imadegawa Dori, Tera Machi,

- Nishi, Kami, Kyo Ku, Kyoto.
Tel. Kami 434.
Mr. Tetsu Katagiri, Principal.
- Ferris Wael Jo Gakko, Chuto Bu, (Ferris Seminary).**
RCA.
178 Yamate Cho, Naka Ku, Yokohama.
Tel. Honkyoku, (2) 1870.
Rev. H. V. E. Stegeman, D.D., Principal.
Miss Sada Hayashi, Vice-Principal.
- Fukuoka Jo Gakko.**
NMK, MEC.
Yakuin, Fukuoka.
Tel. 2222.
Miss Yoshi Tokunaga, Principal.
- Furendo Jo Gakko (Friends Girls School).**
TFP.
30 Koun Cho, Mita, Shiba Ku, Tokyo.
Tel. Mita (45) 3390.
Mrs. Toki Tomiyama, Principal.
- Hinomoto Jo Gakko.**
WABFMS.
50 Shimotera Machi, Himeji.
Tel. Himeji 875.
Mr. Kemi Yamamoto, Principal.
- Heian Koto Jo Gakko (St. Agnes' School).**
NSK.
Shimotachiuri, Karasumaru, Kami Kyo Ku, Kyoto.
Tel. Nishijin 330.
Rev. Kishiro Hayakawa, D.D. Principal.
- Hirosaki Jo Gakko.**
NMK, MEC.
Sakamoto Machi, Hirosaki.
Tel. 842.
Mr. S. Muranaka, Principal.
- Hiroshima Jo Gakuin, Koto Jo Gakubu.**
NMK, PN.
46 Kaminagaregawa, Hiroshima.
Tel. Hiroshima 506, 3860.
Rev. Zensuke Hinohara, Principal.
Mr. Shigeta Wakiyama, Dean.
- Hokuriku Jo Gakko.**
NKK, PN.
11 Kami Kakinokibatake, Kanazawa.
Mr. Shoshichi Nakazawa, Principal.
- Hokusai Jo Gakko.**
PN.
Minami 5 Jo, Nishi 17 Chome, Sapporo.
Miss Alice M. Monk, Councilor.
- Iai Jo Gakko.**
NMK, MEC.
64 Suginami Cho, Hakodate.
Tel. 1118.
Mr. N. Obata, Principal.
- Joshi Gakuin.**
NKK, PN.
33 Kami Niban Cho, Kojimachi Ku, Tokyo.
Tel. Kudan (33) 1175.
Miss Tami Mitani, Principal, (Tel. Kudan (33) 1393).
- Joshi Sei Gakuin.**
UCMS.
354 Nakazato Cho, Takinogawa Ku, Tokyo.
Tel. Koishikawa (85) 0523.
Rev. Yokichi Hirai, Principal.
- Keisen Jo Gakuen.**
NKK, BC.
Funabashi, Chitase Mura, Kita Tama Gun, Tokyo Fu.
Tel. Matsuzawa 73.
Miss Michiko Kawai, Principal.
- Kinjo Joshi Semmon Gakko,**
Fuzoku Koto Jo Gakko.

- NKK, PS.**
2, 4 Chome, Shirakabe Cho,
Higashi Ku, Nagoya.
Tel. Higashi 5620.
Mr. Yoichi Ichimura, Prin-
cipal.
- Kobe Jo Gakuin** (Kobe Col-
lege), Koto Jo Gakubu.
ABCFM.
Nishinomiya Shigai, Hyogo
Ken.
Tel. Nishinomiya 2264, 2265.
Mr. Ichizo Kawasaki, Dean.
- Koran Jo Gakko.**
NSK.
360 Sanko Cho, Shirokane,
Shiba Ku, Tokyo.
Tel. Takanawa (44) 4943.
Mr. Jinkichi Inoue, D.E.,
Principal.
Miss L. K. Tanner, Vice-
Principal.
- Kwassui Jo Gakko.**
NMK, MEC.
13 Higashi Yamate, Nagasaki.
Tel. 1416.
Miss Anna Laura White,
Principal.
- Kyoai Jo Gakko.**
KK.
131 Iwagami Cho, Maebashi.
Tel. 430.
Rev. Saishi shiu, Principal.
- Kyoritsu Jo Gakko**, (Doremus
School for Girls).
WU.
212 Yamate Cho, Naka Ku,
Yokohama.
Tel. Honkyoku (2) 3003.
Miss Clara D. Loomis, Prin-
cipal.
- Kyushu Jo Gakuin.**
LCA.
Murozono, Kumamoto Shi-
gai.
Tel. Kumamoto 2187.
Miss Martha B. Akard, Prin-
cipal.
- Matsuyama Shinonoime Koto
Jo Gakko**, (Matsuyama
Girls' High School).
KK, ABCFM.
65, 3 Chome, Okaido, Matsu-
yama.
Tel. 677.
Miss Olive S. Hoyt, Principal.
- Miyagi Jo Gakko**, Koto Jo Ga-
kubu.
ERC, NKK.
168 Higashi Sanban Cho,
Sendai.
Tel. 912.
Rev. Carl D. Kriete, D.D.,
Principal.
Mr. Kiyoshi Ichimi, Dean.
- Oye Koto Jo Gakko.**
KK.
642 Kuhonji, Oye Machi,
Kumamoto.
Tel. 1614.
Rev. Yasoo Takezaki, Prin-
cipal.
- Poole Koto Jo Gakko** (Bishop
Memorial Girls' High
School).
NSK, CMS.
5 Chome, Katsuyama Dori,
Higashinari Ku, Osaka.
Tel. Tennoji 290.
Mr. Tokuro Toyofuji, Prin-
cipal.
Miss Katherine Tristram,
Principal Emeritus.
- Rikkyo Koto Jo Gakko** (St.
Margaret's School).
PE.
122, 3 Chome, Kugayama,
Suginami Ku, Tokyo.
Tel. Ogikubo 2118.
Rev. G. H. Kobayashi, D.D.,
Principal.
- Seinan Jo Gakuin.**
SBC
Itozu, Kokura.
Tel. 964.
Mr. Matsuta Hara, Principal.
Miss C. E. Lancaster, Vice-
Principal.

Shimonoseki Baiko Jo Gakuin
(Sturges Seminary).

PN, RCA.

Maruyama Cho, Shimonoseki.
Tel. 1196.

Mr. T. Hirotsu, Principal.

Shizuoka Eiwa Jo Gakko.

NMK, UCC.

81 Nishi Kusabuka Machi,
Shizuoka.

Tel. 1417.

Miss Isabel Govenlock, Prin-
cipal.

Shoin Koto Jo Gakko.

SPG.

3 Chome Aotani, Kobe.

Tel. Fukiai 3477.

Mr. I. Asano, Principal.

Shokei Jo Gakko.

ABF.

2 Nakajima Cho, Sendai.

Tel. 1192.

Mr. Kensuke Ando, Principal.

Note : Beginning April 1, 1936.

The Higher Department will in-
cluded household economics,
English, Kindergarten training,
business.

Soshin Jo Gakko

ABF.

8 Nakamaru, Kanagawa Ku,
Yokohama.

Tel. Honkyoku (2) 2176.

Mr. Tasuku Sakata, Princi-
pal.

Tainan Chorokyo Jo Gakko.

(Tainan Presbyterian Girls'
School).

EPM.

Goko, Tainan, Formosa.

Tel. Tainan 805.

Miss Jessie W. Galt, Princi-
pal.

Tansui Jo Gakuin (Tansui
Girls' School).

FCC.

Tansui, Formosa.

Miss Dorothy Douglas, Prin-
cipal (A)

Miss Georgia M. Newbury,
Acting Principal.

Toyo Eiwa Jo Gakko.

UCC.

8 Toriizaka, Azabu Ku, To-
kyo.

Tel. Akasaka (48) 1773.

Miss F. Gertrude Hamilton,
Principal.

Wilmina Jo Gakko.

PN.

515 Niemon Cho, Tamatsu-
kuri, Higashi Ku, Osaka.

Tel. Higashi 3220.

Rev. Kinnosuke Morita, Prin-
cipal.

Yamanashi Eiwa Jo Gakko.

NMK, UCC.

Atago Machi, Kofu.

Tel. Kofu 2591.

Miss Katharine M. Green-
bank, Principal.

Yokohama Eiwa Jo Gakko,
Koto Jo Gakubu.

MP.

124 Maita Machi, Naka Ku,
Yokohama.

Tel. Chojamachi (3) 6031.

Miss Olive I. Hodges,
Principal.

Rev. Kiyoshi Otake, Dean.

VI. NIGHT SCHOOLS

Fraser Eigo Gakko (Fraser In-
stitute).

NMK, MES.

323 Zakoba Machi, Hiroshima.

Rev. Weyman C. Huckabee,
Principal.

Fukagawa Kaikan Eigo kai.

5 Nichome, Shirakawa Cho,
Fukagawa Ku, Tokyo.

Rev. William Axling, D. D.,
Principal.

Goseigijiku Ya Gakko (Gosei-
gijiku Night School).

OBJ.

Katata Machi, Shiga Ken.
Rev. S. Nishimura, Principal.

Hachiman Elgo Gakko.**OBJ.**

Ishin Cho, Hachiman, Shiga
Ken.

Tel. Omi-Hachiman 420.
Mr. William Merrell Vories,
LL. D., Principal.

Harajiku Elgo Gakko.**ABF.**

79 3 Chome, Onden, Shibuya
ku, Tokyo.

Mr. J. Fullerton Gressitt,
Principal.

**Kanto Gakuin Elgo Ya Gakko,
(Kanto Gakuin English
School).****ABF.**

Miharudai, Naka Ku, Yoko-
hama.

Tel. Chojamachi (3) 0201.
Mr. Tasuku Sakata, Princi-
pal.

Katata Night School.**OBJ.**

Katata Mochi, Shiga Ken.
Mr. T. Kawakami, Principal.

Konan Bunka Gakko.**UB.**

Young Men's Department
Higashiura, Otsu, Shiga
Ken.

Rev. Toshio Nakamura,
Principal.

Young Women's Department.
Awazu, Ishiyama, Otsu.

Rev. J. Edger Knipp, D.D.,
Dean

Kyoto Doitsugo Ya Gakko.**OAM.**

c/o Fukyu Fukuin Kyokwai,
20 Yoshida Naka Adachi
Machi, Kyoto.

Tel. Kami 5754.
Rev. E. Hessel, Principal.

**Kyoto Latengo to Girishago Ya
Gakko.****OAM, FFK.**

c/o Zwinglihaus 10 Higashi
Machi, Shogoin, Kyoto.

Tel. Kami 5754.

Mrs. Hessel, Principal.

**Kyoto Seinen Kai Elgo Gakko.
YMCA.**

Sanjo, Kyoto.

**Matsuyama Ya Gakko (Matsu-
yama Night Schol).****KK, ABCFM.**

20 Nagaki Machi, Matsuyama.
Tel. 1554.

Mr. Sugao Nishimura, Prin-
cipal.

**Mead Elgo Ya Gakko (Mead
Christian Center English
Night Schol).****ABF.**

50 Moto Imazato Cho, Mina-
mi Dori, 1 Chome, Higashi
Yodogawa Ku, Osaka.

Mr. Sabrow Yasumura, Prin-
cipal.

**Misaki Elgo Gakko (Baptist
Tabernacle).****ABF.**

2, 1 Chome, Misaki Cho,
Kanda Ku, Tokyo.

Tel. Kanda (25) 1628.

Rev. William Axling, D.D.,
Principal.

Mejiro Elgo Gakko.**EC.**

500 1 Chome, Shimo Ochiai,
Yodobashi Ku, Tokyo.

Rev. P. S. Mayer, D.D., Prin-
cipal.

Nagoya Seinen Gakuin.**YMCA.**

30 Minami Kawaramachi,
Naka Ku, Nagoya.

Tel. Naka (3) 146.

Mr. C. Kikuchi, Principal.

**Negishi Elgo Gakko (Negishi
English Night School).**

UCC.
105 Shimo Negishi, Shitaya
ku, Tokyo.
Tel. Negishi (87) 0808.
Rev. G. E. Bott, Principal.
Mr. Yoshio Kokita, Vice-
Principal.

**Omi Keiteisha Jo Gakko, (O-
mi Brotherhood Girls'
School).**

CBJ.
Hachiman Cho, Gamo Gun,
Shiga Ken.
Mr. Etsuzo Yoshida, Prin-
cipal.
Mr. K. Hiyama, Vice-Princi-
pal.

**Osaka Kirisutokyo Joshi Sei-
nen Gakuin, (Osaka Y.W.
C.A. Girls' School).**

YWCA.
13 Nishiogi Machi, Kita Ku,
Osaka.
Tel. Kita 1300.
Miss Haruko Asai, Principal.
Yakan Kojo Bu, Miss K. Ai-
zawa, Dean.

Otaru Elgo Ya Gakko.

ABF.
5 Nishi 3 Chome, Hanazono
Cho, Otaru.
Mr. S. Kobayashi, Principal.

**Palmore El Gakuin, (Palmore
Institute).**

NMK, MES.
23 Kita Nagasa Dori, 4 Cho-
me, Kobe Ku, Kobe.
Tel. Fukiai 5504.
Mr. J. S. Oxford, Principal.

Palmore Joshi El Gakuin.

MES.
35 Naka Yamate Dori, 4 Cho-
me, Kobe.
Miss C. G. Holland, Princi-
pal.

**Sendai Y. M. C. A. English
School.**
YMCA.

35 Motaraki Cho, Sendai.
Tel. 2006.
Mr. G. Demura, Principal.

**Shiritsu Takuhoku Seinen Ga-
kko.**

KK, ABCFM.
20 Nagaki Machi, Matsuyama.
Tel. 1554.
Mr. Sugao Nishimura, Princi-
pal.

Tokyo Seikei Jo Gakuin.

EC.
84 Sasugaya Cho, Koishikawa
Ku, Tokyo.
Tel. Koishikawa (85) 3546.
Rev. Gosaku Okada, Principal.

**Tokyo Y. M. C. A. Elgo Gakko,
(Tokyo Y. M. C. A. English
School).**

YMCA.
7 Mitoshiro Cho, Kanda Ku,
Tokyo.
Tel. Kanda (25) 2105.
Mr. Rinshiro Ishikawa, Prin-
cipal.

**Waseda Elgo Kalwa Gakko,
(Waseda English Conversa-
tion School).**

ABF.
550 1 Chome, Totsuka Machi,
Yodobashi Ku, Tokyo.
Tel. Ushigome (34) 3687.
Rev. H. B. Benninghoff, D.D.,
Principal.

**Yokohama Elgo Gakko, (Yoko-
hama Y. M. C. A. English
School).**

YMCA.
Tel. Chojamachi (3) 4360,
3775.
Tokiwa Cho, Yokohama.
Mr. D. Tokida, Principal.

**Yotsuya Elgo Gakko, (Yotsuya
English School).**

ABF.
48 Minami Tera Machi, Yo-
tsuya Ku, Tokyo.
Rev. Shigeru Aoyagi, Princi-
pal.

VII. SPECIAL SCHOOLS

Gifu Mo Gakko (School for the Blind).

NSK, MSCC.

Umekae Cho, Gifu Shi.

Tel. 1255.

Mr. Keigoro Kozaki, Principal.

Gyoko Hoikuen .. (Nursery School).

MP.

133 1 Chome, Mutsumi Cho, Naka Ku, Yokohama.

Miss Chiyoko Takahashi, Director.

Kochi Jo Gakukai (Carrie McMillan Home).

PS.

180 Takajo Machi, Kochi.

Miss Annie H. Dowd, Principal.

Nansokan, Kyoiku Bu, (English, Cooking).

KK, ABCFM.

Nishi Machi, Tottori.

Tel. 977.

Mr. S. Shibata, Principal.

Seiruka Joshi Semmon Gakko, (St. Luke's International Medical Center College of Nursing).

PE.

Akashi Cho, Tsukiji, Kyobashi Ku, Tokyo.

Tel. Kyobashi (56) 6101 to 6105.

Bishop N. S. Binsted, Acting Director.

Surugadai Jo Gakuin, (Tokyo Y. W. C. A. School).

YWCA.

8 1 Chome, Surugadai, Kan-da Ku, Tokyo

Miss Taka Kato, Principal.

Miss Emma R. Kaufman, Vice-Principal.

VIII. PRIMARY SCHOOLS

Hiroshima Jo Gakuin, Fuzoku Sho Gakko.

NKK, PN.

46 Kaminagaregawa, Hiroshima.

Tel. 506.

Rev. Zensuke Hinohara, Principal.

Mr. Shigeto Kamiya, Dean.

Rikkyo Koto Jo Gakko, Fuzoku Jinjo Sho Gakko.

PE.

Kugayama, Suginami Ku, Tokyo.

Tel. Ogikubo 2118.

Rev. J. H. Kobayashi, D.D, Principal.

Toyo Eiwa Jo Gakko, Fuzoku Sho Gakko.

UCC.

8 Toriizaka, Azabu Ku, Tokyo.

Tel. Akasaka (48) 1496.

Miss F. Gertrude Hamilton, Principal.

Mr. B. Kashimura, Dean.

Yokohama Eiwa Jo Gakko, Fuzoku Sho Gakubu.

MP.

124 Maita Machi, Naka Ku, Yokohama.

Tel. Chojamachi (3) 6031.

Miss Olive I. Hodges, Principal.

Mr. Tamotsu Kono, Dean.

IX. KINDERGARTENS

More than 300 Kindergartens in all parts of Japan connected with many Missions and Churches.

CHRISTIAN SOCIAL WORK INSTITUTIONS

Paul V. Oltman

Note:—Social Work Institutions are grouped according to their church or mission affiliation. Those listed as “Not Reported Denominationally” are non-denominational or have connections with several denominations through trustees and (or) staff members.

(A) indicates person in charge, (B) the address, (C) the date of opening or founding.

CONGREGATIONAL CHURCH

1. Hoon Kai Inubo Kyuyo-Jo
 - a. Kiemon Sawada
 - b. Inubosaki, Chiba Ken
 - c. January, 1909.
2. Imaharu Day Nursery
 - a. Sajie Ichimura
 - b. Taisho-dori Emisu cho, Imaharu Shi.
3. Iomo Koji-In (Orphanage)
 - a. Nao Kaneko
 - b. 149 Iwagami cho, Maebashi Shi, Gunma Ken.
 - c. June, 1892.
4. Katei Gakko (Reform School)
 1. Tokyo Honko
 - b. 2617 of 2 Chome Sugamo Machi, Toshima, Tokyo.
 2. Sanabuchi Bunko
 - b. Sanabuchi, Hokkaido
 - c. August, 1914.
5. Kobe Ai Rin Kan (For Ex-convicts)
 - a. Senshiro Muramatsu
 - b. 97 Kusuya cho, Hirano Ku, Kobe Shi.
 - c. January, 1897.
6. Kobe Joshi Katei Juku
 - a. Tsune Watanabe
 - b. 74 of 7 Naka Yamate dori, Kobe Shi.
 - c. March, 1912.
7. Kobe Ko Ji In (Orphanage)
 - a. Hatsu Yano
 - b. 97 of 7 Naka Yamate dori, Kobe Shi.
 - c. May, 1890.
8. Maebashi Yoji-En
 - a. Nao Kaneko
 - b. 149 Iwagami cho, Maebashi Shi, Gunma Ken.
 - c. July, 1924.
9. Nanso Kan
 - a. Hikoichi Maeda
 - b. Aza Shinzo, Nishi machi, Tottori Shi.

- c. 1927.
- 10. **Okayama Hakuai Kai**
(Dispensary, Clubs, Sewing School, Primary School).
 - a. Alice P. Adams
 - b. 37 Hanabatake, Okayama Shi.
 - c. 1891.
- 11. **Osaka Rodo Kyorei Kai**
 - a. Tokusaburo Yatsuhama.
 - b. 18 of 2 Matsuno cho, Izuo, Minato Ku, Osaka.
 - c. 1928.
- 12. **Osaka Shokugyo Shokai Jo**
 - a. Tokusaburo Yatsuhama.
 - b. 116 of 2 Kita Ebisu cho, Naniwa Ku, Osaka.
- 13. **Sandaya Chiryo Kyoiku-in**
 - a. Kei Sandaya.
 - b. Uchide, Seido mura, Hyogo Ken.
- 14. **Sandaya Chiryo Kyoiku-in Osaka Bunin**
 - a. Kei Sandaya.
 - b. 9 of 3 Imabashi, Higashi Ku, Osaka.
 - c. 1927.
- 15. **Sone Sakura Hoiku-En**
 - a. Sonoe Ishida.
 - b. 1831 Sone machi, Hyogo Ken.
 - c. 1928.
- 16. **Yodogawa Zenrin Kan**
 - a. Sherwood Moran.
 - b. 33 of 2 Naka-dori, Honjo, Yodogawa Ku, Osaka.
 - c. 1925.
- 17. **Yonen Katei Gakko**
 - 1. **Yokohama Katei Gakko.**
 - a. Sumihiko Arima.
 - b. 3124 Mineoka-cho, Hodogaya Ku, Yokohama.
 - c. 1909.
 - 2. **Kosuge Katei Gakko**
 - a. Kosuge, Adachi Ku, Tokyo.
 - b. 1906.
- 18. **Al Iku En**
 - a. Sajie Ichimure.
 - b. 455 Aza Betsumiya, Tai-sho dori, Imaharu Shi.
 - c. February 11, 1922.
- 19. **Aisel San In (Care of Expectant Mothers)**
 - a. Sada Onodera.
 - b. 5084 Oi Tachiai machi, Shinagawa Ku, Tokyo.
 - c. December, 1911.
- 20. **Alsen Takuji Sho and Yochien (Day Nursery and Kindergarten)**
 - a. Eiko Tomita.
 - b. Kita Nitto cho, Tennoji ku, Osaka.
 - c. April, 1918 (Takuji Sho). September 22, 1927 (Yochien)
- 21. **Matsuyama Ya Gakko (Night School)**
 - a. Kiyoo Nishimura.
 - b. Nagai cho, Matsuyama.
 - c. January 14, 1891.
- 22. **Sandaya Jido In (Health Work, Employment Bureau, Marriage Conference)**
 - a. Kei Sandaya.
 - b. 9 of 3 Imabashi, Higashi ku, Osaka.
 - c. February 1, 1927.
- 23. **Tsubomi Hoiku En (Day Nursery, Work for Children)**
 - a. Naotaka Araki.
 - c. May 20, 1932.

EVANGELICAL AND REFORMED CHURCH

- 1. **Morioka Zenrinkan**
 - a. G. W. Schroer.
 - b. 71 Osaka Kawara, Morioka.
 - c. 1931.

FUKYU FUKUIN KYOKAI

- 1. **Nichi Doku Gakkan**
(Student Home)

- a. Jisaburo Nagai.
- b. 39 Kamitomisaka, Koi-shikawa Ku, Tokyo.
- c. 1900.

2. **Nichi Doku Ryo** (Student Home)

- a. E. Hessel.
- b. 10 Shogoin, Higashi Machi, Kyoto.
- c. 1932.

3. **Takarazuka Chosenjin Takujin**

- a. Eitetsu Kin.
- b. 420 Ryogen mura, Mukogun, Hyogo Ken.
- c. 1932.

4. **Osaka Kami Fukushima Takuji-Sho**

- a. Miss An.
- b. 73 Kita Nichome, Fukushima.
- c. 1932.

5. **Kyoto Fukyu Fukuin Kyokwai Kenkodosan** (Health Advice)

- a. Tominosuke Ono.
- b. 1. 10 Higashi Machi, Shogoin, Kyoto.
2.20 Nakaadachi, Yoshida, Kyoto.
- c. 1935.

6. **Mito Civic Center**

- a. Senjiro Kameyama.
- b. 1002 Izumi Cho, Mitashi, Ibaragi Ken.
- c. 1934.

FUTABA DOKURITSU CHURCH

1. **Futaba Hoiku-en**

- a. Yoshi Tokunaga.
- b. Moto machi, Yotsuya ku, Tokyo.
- c. 1900.

2. **Futaba Hoiku-en Bun-en**

- a. Yuka Noguchi.
- b. Asahi machi, Yotsuya ku,

Tokyo.

c. 1916.

JAPAN BAPTIST CHURCH (ABFMS)

1. **Fukagawa Kaikan**

- a. Tota Fujii.
- b. 5 Nichome, Shirakawa cho, Fukagawa ku, Tokyo.
- c. 1924.

2. **Fukagawa Nursery**

- a. Tota Fujii.
- b. 5 Nichome, Shirakawa cho, Fukagawa ku, Tokyo.
- c. 1924.

3. **Joshi Gakuryo** (Young Women's Dormitory)

- a. Gertrude E. Ryder.
- b. 51, 1 Chome, Denma cho, Yotsuya k,u Tokyo.
- c. 1909.

4. **Mead Shakai Kan**

- a. Saburo Yasumura.
- b. 50 of 1 Chome, Minamidori, Moto Imazato, Higashi Yodogawa Ku, Osaka.
- c. 1923.

5. **Tokyo Misaki Kaikan.**

- a. Tota Fujii, Director.
William Axling D.D.
Honorary Director.
- b. 3 of 2 Banchi, 1 Chome, Misaki cho, Kanda ku, Tokyo.
- c. 1908.

6. **Waseda Hoshi-en** (Men's Dormitory).

- a. H. B. Benninghoff D. D.
- b. 500 1 Chome, Totsukamachi, Yodobashi ku, Tokyo.
- c. 1908.

7. **Zenshi Kan.**

- a. Kozue Tomoi.
- b. 319 9 Chome, Kanagawa

dori, Yokohama.

c. 1928.

8. Jiei Kan (Poor Relief)

a. Annie S. Buzzel.

b. Bozu machi, Sendai.

c. 1896.

9. Kwanto Gakuin Settlement.

a. Yoguro Chiba.

b. Zenshi kan, 319 9 Chome, Kanagawa dori, Yokohama.

c. 1928.

JAPAN METHODIST CHURCH

1. Ai Kel Gakuen (Health Center).

a. Mildred Anne Paine,

b. Motoki Adachi ku, Tokyo.

c. 1920. (Original Work in Asakusa from 1883)

2. Ai Rin Dan (Settlement, Relief Center).

a. G. E. Bott, S. Tanigawa.

b. 1502 3 Chome, Nippori Machi, Arakawa Ku, Tokyo.

c. 1920.

3. Ai Sei Kan (Settlement).

a. Annie W. Allen.

b. 47 2 Chome, Kameldo, Joto Ku, Tokyo.

c. 1915.

4. Alzawa Takuji Sho (Day Nursery).

a. Tsuneko Hirano.

b. 3189 Negishi machi, Yokohama.

c. 1905.

5. Hiroaki Takuji En.

a. Motojiro Yamaga.

b. Oaza Shashoji-machi, Kanagawa.

c. 1919.

6. Kanazawa Ikuji-En (Nursery).

a. Han Shimada.

b. 27 Kami Takasho machi, Kanazawa.

c. 1905.

7. Kyorei Kan (Neighbourhood Settlement Work).

a. G. E. Bott, T. Misumi.

b. 95 Nishi 2 Chome, Azuma Cho, Mukojima Ku, Tokyo

c. 1924.

8. Nagasaka Home

a. S. R. Courtice

b. 50 Nagasaka machi Azabu ku, Tokyo.

c. 1894.

9. Nakamura Ai-ji-En (Day Nursery)

a. Tsuneko Hirano

b. 1290 Nakamura cho, Yokohama.

c. 1897.

10. Negishi Church Community Center

a. G. E. Bott, Y. Kokita.

b. 106 Shimo-Negishi, Shitaya ku, Tokyo.

c. 1920.

11. Osaka Gyomei Kan

a. Kiichi Kanizaki.

b. 10 Buntoku cho, Shikanjima, Konohana ku, Osaka.

c. Not reported.

12. Shirokane Takuji-Sho (Day Nursery)

a. W. H. H. Norman

b. 14 Nakatakajo machi, Kanazawa.

c. 1919.

13. Shizuoka Home (Orphanage, Day Nursery, Welfare Office)

a. W. R. McWilliams.

b. 55 Nishi Kusazuka cho, Shizuoka.

14. Takajo Machi Creche

- a. John B. Cobb
 - b. 323 Kokutaiji machi, Hiroshima.
 - c. Not reported.
15. Young Memorial Settlement (Dispensary, Day Nursery, Kindergarten, Clubs)
- a. Pauline Place
 - b. 11 Oura, Nagasaki.
 - c. 1931.
16. Kamakura Hoiku En
- a. Noboru Satake
 - b. 607, O-Machi, Kamakura, Kanagawa Ken.
 - c. 1896.

JAPAN EVANGELICAL CHURCH

1. Aisenryo Orphanage
- a. Susan M. Bauernfeind
 - b. 72 Sasugaya cho, Koishikawa ku, Tokyo.
 - c. 1910.
2. Mukojima Day Nursery
- a. Gertrude E. Kuecklich
 - b. 210 Sumida machi 2 Chome, Mukojima ku, Tokyo.
 - c. 1920.
3. Osaka Suljo Rimpo Kan (Work for people living on Canal Boats)
- a. H. Thede.
 - b. 28 Tempo cho, Minato ku, Osaka.
 - c. 1931.

JAPAN EVANGELISTIC BAND

1. Sunrise Home (Preventative work among little girls)
- a. Miss I. Webster Smith
 - b. Okuradani, Akashi.
 - c. 1922.

JAPAN RESCUE MISSION

1. Rescue Home for Women

- a. Isabella Torbet
 - b. 162 Kita Yobancho, Sendai.
 - c. 1923.
2. Rescue Home for Women
- a. Rose Saville
 - b. Haze, Higashimozu mura, Sempoku gun, Osaka fu.
 - c. 1932.
3. Receiving Home
- a. Minnie Kirkaldy
 - b. 1577 Sumiyoshi cho, Sumiyoshi ku, Osaka.
 - c. 1933.
4. Japan Rescue Mission Iku-jibu (Children's Home)
- a. Bessie Butler
 - b. Oaza Tomizawa, Sendai.
 - c. 1928.
5. Janet Dempsie Memorial Hospital
- a. Bessie Butler
 - b. Oaza Tomizawa, Sendai.
 - c. 1928.
6. Receiving Home
- a. Ellen Hesketh
 - b. 18 Nijikicho, Ushigome ku, Tokyo.
 - c. 1934.

METHODIST PROTESTANT CHURCH

1. Tokyo Doal Mo Gakko
- a. Hidetoyo Wada
 - b. 66 Shiroyama cho, Nakano ku, Tokyo.
 - c. 1906.

NOT REPORTED DENOMINATIONALLY

1. Aino Ie (Home for Mothers, Day Nursery)
- a. Yaeko Kemuriyama
 - b. 518 Nishigahara machi, Toshima ku, Tokyo.
 - c. 1923.

2. **Ai Rin Kan** (Lodging House)
 - a. Kumazo Tanabe
 - b. 440 Mimata, Maebashi-Shigai.
 - c. 1925.
3. **Doyu Kai** (For Ex-convicts)
 - a. Eizo Yoshida
 - b. Santetsu Agaru, Shin-machi dori, Kyoto.
 - c. 1913.
4. **Friend Home**
 - a. Not Reported
 - b. 1366 Minami Ota-machi, Naka ku, Yokohama.
 - c. 1932.
5. **Friend Sha**
 - a. S. M. Hilburn
 - b. 53 Baibutsu Amagasaki Shi.
 - c. 1930.
6. **Hakodate Moa-In** (School for the Deaf)
 - b. 87 Moto machi, Hakodate.
 - c. 1895.
7. **Honjo Sangyo Seinen Kai**
 - a. Toyohiko Kagawa
 - b. 6 of 4 Higashi Koma-gata, Honjo ku, Tokyo.
 - c. 1923.
(Clubs, Higake Chokin, Shokugyo Shokai-jo, Shinyo Kumiai).
5. **Hyuga Kunmo-In** (School for the Blind)
 - a. Kenji Sekimoto
 - b. 52 of 2 Chome, Suehiro cho, Miyazaki Ken.
 - c. 1910.
9. **Ihai-En** (Leper Hospital)
 - a. Hidetoyo Wada
 - b. 956 of 4 Shimo Meguro ku, Tokyo.
 - c. 1894.
10. **Ishii Kinen Aisen En**
 - a. Shokichi Tomita.
- b. **Kita Nitto cho, Tennoji ku, Osaka.**
- c. 1917.
11. **Japan Mission to Lepers**
 - a. Masakane Kobayashi
 - b. Tokyo Y.M.C.A., Mitoshiro cho, Kanda ku, Tokyo.
 - c. 1925.
12. **Kirisuto Kyoekisha**
 - a. Kohachiro Miyazaki
 - b. 543 Ubagaya, Kamakura Machi, Kanagawa Ken.
 - c. 1915.
13. **Kobe Fujin Dojo Kai**
 - a. Nobu Jo
 - b. 601 of 2 Chome, Aoyacho, Nada ku, Kobe.
 - c. 1916.
14. **Kobe Yoro-In** (Home for Old People)
 - a. Yusuke Nishimura
 - b. 15 of 2 Chome, Tsuyuno cho, Kobe.
 - c. 1899.
15. **Koshio Juku** (Reform School)
 - a. Takagaki Koshio
 - b. 115 Shoho Machi, Suginami ku, Tokyo.
 - c. 1933.
16. **Kyoto San-In** (Maternity Hospital)
 - a. Kiichiro Saeki
 - b. Naka Choja-Machi-Kado, Muromachi dori, Kami-kyo ku, Kyoto.
 - c. 1891.
17. **Lodging House for Men**
 - a. Shigenori Ijichi
 - b. Okino, Adachi ku, Tokyo.
 - c. 1932.
18. **Maebashi Yoro-In** (Home for Old People)
 - a. Kumazo Tanabe
 - b. 440 Mimata, Maebashi Shigai.
 - c. 1903.

19. **Mojin Shinko Kai** (Work for the Blind, Library, Lodging House)
 - a. Umekichi Akimoto
 - b. 164 of 3 Omiya-Mae, Suginami ku, Tokyo.
 - c. 1919.
20. **Nihon Rowa Gakko** (Oral School for the Deaf)
 - a. Tadaaki Yamamoto
 - b. 458 Nichome, Kami-Kitazawa machi, Setagaya ku, Tokyo.
 - c. 1920.
21. **Oguni San-In** (Maternity Hospital)
 - a. Tsumiharu Oguni
 - b. Hon Machi, Himeji Shi.
 - c. 1925.
22. **Osaka Suijo Rimpō Kan** (Work for people living on Canal Boats)
 - a. Haruko Nakamura
 - b. 28 Tempo cho, Minato-ku, Osaka.
 - c. 1930.
23. **Otate Muryo Shukuhaku-Jo** (Free Lodging House)
 - a. Tokisaburo Miyazaki
 - b. Otate Machi, Kita Akita Gun, Akita Ken.
 - c. 1923.
24. **Sendai Kirisutokyo Ikuji-In** (Orphanage)
 - a. Takaji Osaka
 - b. 160 Kita Yobancho, Sendai.
 - c. 1896.
25. **Rodosha Shinryo-Jo** (Dispensary)
 - a. Kan Maima
 - b. 67 of 2 Matsukura cho, Honjo ku, Tokyo.
 - c. 1922.
26. **Shirakawa Gakuen**
 - a. Ryokichi Wakita
 - b. 1 Kita Takamine cho, Senbongashira, Kami-Kyo ku, Kyoto.
 - c. 1909.
27. **St. Stephens Home**
 - a. Kumakichi Kusano
 1. Kyojun Ryo (Relief Work)
 - b. 58 Goten Machi, Koishikawa ku, Tokyo.
 2. Dispensary
 - b. 41 of 3 Minami Senju, Arakawa ku, Tokyo.
 3. Junshin-Sha (For Ex-Convicts)
 - b. 31 Tomikawa cho, Fukagawa ku, Tokyo.
 - c. 1927.
28. **Tokyo Ikusei-En**
 - a. Hatsu Kitagawa
 - b. 754 1 Chome, Kamiyama cho, Setagaya ku, Tokyo.
 - c. 1896.
29. **Tottori Ikuji-In** (Orphanage)
 - a. Shintaro Ozaki
 - b. 1 of 94 Azuma cho, Tottori Shi.
 - c. 1906.
30. **Yokohama Kunmo In** (School for the Blind)
 - a. G. F. Draper
 - b. 3413 Takenomaru, Negishi-Machi, Naka ku, Yokohama.
 - c. 1892.
31. **Gifu Mo Gakko**
 - a. Keijiro Kosakai
 - b. Umegaeda cho, Gifu Shi.
 - c. March, 1894.
32. **Hokusei En**
 - a. Shinsaku Nakamura
 - b. 6 Chome, Higashi 3 Jo, Obihiro shi, Hokkaido.
 - c. August 1, 1910.
33. **Hoon Kai** (Tuberculosis Relief)
 - a. Kikutaro Matsuno

- b. 26 Kasumi cho, Azabu ku, Tokyo.
- c. February, 1909.
- a. Kikutaro Matsumoto
- b. Inubosaki, Choshi Shigai, Chiba Ken.
- c. August 12, 1824.
- 34. Hoon Kai Kyuyo Jo Bu (Relief of Lepers)
 - a. Shinichiro Sodeyama
 - b. 42 Tanaka Sekida cho, Sakyo ku, Kyoto shi.
 - c. 1933.
- 35. Japan M.T.I. Kyoto Shi
- 36. Kansai M. T. L. (Relief of Lepers)
 - a. Toshihiko Yusa
 - b. Osaka Y.M.C.A., 13 Nishi Ogi machi, Kita ku, Osaka
 - c. December, 1931.
- 37. Kohoku No En (Tuberculosis Relief)
 - a. Fukumatsu Kasai (Of Kami No Kyokai)
 - b. 13 Minami Shikanjima machi, Adachi ku, Tokyo.
 - c. April 1, 1923.
- 38. Koigaura Yoiku En
 - a. Yae Osaki
 - b. Arigawa mura, Minami Matsuura gun, Nagasaki ken.
 - c. October, 1880.
- 39. Kyurei Tai Jippi Kono Kishukusha
 - a. Kotaro Kaneko
 - b. 64 2 Chome, Kusunoki machi, Minato Higashi ku, Kobe.
 - c. November 23, 1914.
- 40. Kyurei Tai Kobe Jitsugyo Gakuin (Care of Children)
 - a. Kotaro Kaneko
 - b. Oku Higashi Fukuyama, Hirano Tennodai. Kobe.
 - c. January 29, 1923.
- 41. Kyurei Tai Kobe Muryo Shokugyo Shokai Jo (Employment Office)
 - a. Koko Kaneko
 - b. 64 2 Chome, Kusunoki machi, Minato Higashi ku, Kobe.
 - c. October 7, 1912.
- 42. Osato Ikuji En
 - a. Toi Ishiguro
 - b. 3 chome, Shirokane machi, Osato, Moji.
 - c. November 2, 1922.
- 43. Otate Takuji En (Day Nursery)
 - a. Takesaburo Miyazaki
 - b. Aza Kawanaka Ippon Yanagi, Otate machi, Akita ken.
 - c. March, 1916.
- 44. Railway Mission
 - a. Miss E. R. Gillett
 - b. 123 1 chome, Kashiwagi machi, Yodobashi ku, Tokyo.
 - c. 1889.
- 45. Rodosha Shinryo Jo (Medical and Dental Clinic)
 - a. Kan Majima
 - b. 67 2 chome, Matsukura machi, Honjo ku, Tokyo.
 - c. November, 1823.
- 46. Seishin Iin Medical Work)
 - a. Shinzo Taruki
 - b. Kamibayashi machi, Kumamoto shi.
- 47. Shizuoka Jinji Sodan Jo
 - a. Juzo Iino
 - b. Otohara Sho, Shizuoka.
 - c. February, 1919.
- 48. Taihoku Gunjin Jusan Kai (Work for Navy Men)
 - a. Taketoshi Nagayama
 - b. 2774 Kuge machi, Yokosuka.
 - c. Augusa, 1822.

49. **Tetsudo Hoyo In**
 - a. Kamejiro Tsuda
 - b. 145 3 chome, Nishi Okubo, Yodobashi ku, Tokyo.
 - c. May, 1904.
60. **Tobata Baptist Rinko Sha**
 - a. Naomi Schell
 - b. Higashi Naka 2 chome, Meiji cho, Tobata shi.
 - c. July, 1931.
61. **Uragami Yoiku En (Work for Children)**
 - a. Maki Yuanaga
 - b. 358 2 chome, Motohara cho, Nagasaki shi.
 - c. Augusa, 1874.
62. **Yokohama Rikko Sha (Home for Delinquent Girls)**
 - b. 160 Maruyama cho, Isogo
 - a. Sumihiko Arima ku, Yokohama.
 - c. June, 1906.

OMI BROTHERHOOD

1. **Omi Sanitorium**
 - a. R. Kurimoto & M. Amakawa, Resident Physicians.
 - b. Kitano-Cho, Omi-Hachiman.
 - c. 1918.
2. **Personal Problems Conference**
 - a. Y. Hiyama.
 - b. Omi-achiman Y.M.C.A., Omi-Hachiman.
 - c. 1921.
Playground & Children's Clinic
 - a. Maki H. Vories.
 - b. Omi-Hachiman.
 - c. 1922

PRESBYTERIAN REFORMED CHURCH

1. **Ai Rin Home**
 - a. Tsuguo Juji

- b. Nishi-Iru, Nijo, Nishi-Oji, Kyoto.
- c. Not Reported.
2. **Danshita Settlement**
 - a. Junji Horii.
 - b. Danshita, Shimozato-Mura, Kasai-Gun, Hyogo-Ken.
 - c. 1930.
3. **Fuji Ikuji Yoro-In**
 - a. Matsu Watanabe
 - b. Shimada - Mura, Fuji-Gun, Shizuoka-Ken.
 - c. Not Reported.
4. **Gyosei Toshokan**
 - a. Gosuke Ihara
 - b. Tadaumi-Machi, Hiroshima-Ken.
 - c. 1927.
5. **Iesu Dan Yuai Kyusai-Jo**
 - a. Toyohiko Kagawa
 - b. 5 of 5 Azuma, Fukiai, Kobe.
 - c. 1918.
6. **Iwate Yoiku-In**
 - a. Gempachi Ohara.
 - b. 200 Kaga-Cho, Morioka.
 - c.
7. **Iwate Yoro-In**
 - a. Gempachi Ohara.
 - b. 33 Haru Kiba, Kagano, Morioka Shi.
 - c. 1906.
8. **Jinji Sodan-Jo**
 - a. Seiji Nakamura
 - b. 26 of 15 Taira Machi, Fukushima Ken.
 - c. Not Reported.
9. **Kirisuto Dendo Gikai (Dispensary)**
 - a. Yoshiro Tamura.
 - b. Ichigaya Dai Machi, Ushigome Ku, Tokyo.
 - c. 1906.
10. **Kochi Gakusei Rodo Kai.**
 - a. Tokuji Kawazoe
 - b. 611 Kodakazaka, Kochi

- Shi.
c. 1906.
11. **Kochi Kyokwai.**
 - a. Annie Dowd.
 - b. 180 Takajo Machi, Kochi Shi.
 - c. 1901.
 12. **Kyoto Kirisutokyo Seryo-In (Free Dispensary)**
 - a. Shinchiro Sodeyama
 - b. 39 Sekita Machi, Tanaka, Sakyo Ku, Kyoto.
 - c. Not Reported.
 13. **Meiji Gakuin Settlement**
 - a. Daikichiro Tagawa
 - b. Shinrin Kan, 2 Tani-Machi, Ichigaya, Ushigome Ku, Tokyo.
 - c. 1929.
 14. **Nihon Ikuji-In (Orphanage)**
 - a. Kiko Igarashi
 - b. 1 of 794 Kano Machi, Gifu Ken.
 - c. 1895.
 15. **Sapporo Ikuji-In (Orphanage)**
 - a. Tokiwa Mishima
 - b. Nishi 13, Minami Jujo, Sapporo.
 - c. 1906.
 16. **Selro Nojo**
 - a. Genichi Murono
 - b. Naka Omi-Mura, Shiro, Tano-Gun, Shizuoka Ken.
 - c. 1913.
 17. **Sendai Muryoo Shukuhaku-Jo**
 - a. Ei Utsumi
 - b. 44 Kita Hachiban-Cho, Sendai.
 - c. 1913.
 18. **Obihiro-Machi Kyugo-In**
 - a. Shinsaku Nakamura
 - b. 1 of 9 Minami Juhachijo, Obihiro Machi, Hokkaido.
 - c. 1910.
 19. **Shikanjima Settlement**
 - a. Genjiro Yoshida
 - b. 7 of 3 Shikanjima Odori, Osaka.
 - c. 1925.
 20. **Shohi Kumiai, Hamamatsu Doho Sha, Kekkaku Ryo-yo-Jo, Hamamatsu Kangoku Kyodo Kumiai, Rodo Settlement.**
 - a. Yoshimi Matsumoto
 - b. 108 Matsushiro Cho, Hamamatsu Shi.
 - c. Not Reported.
 21. **Tanaka Settlement**
 - a. Shinichiro Kamiyama
 - b. 282 Nishi-Kawara Cho, Tanaka, Kamikyo Ku, Kyoto.
 - c. 1929.
 22. **Telkoku Kaigun Gunjin Home**
 - a. Kiku Totoki
 - b. Shimo Yamate-Dori, Kure.
 - c. 1908.
 23. **Tokyo Shinrin Kan**
 - a. Daikichiro Tagawa
 - b. 2 Tani-Machi, Ichigaya, Ushigome Ku, Tokyo.
 - c. 1923.
 24. **Tomonole Takuji-Sho**
 - a. Kunio Kato
 - b. 100 of Nishi 5, Azuma Cho, Mukojima, Tokyo.
 - c. 1930.
- RAILWAY Y.M.C.A.**
1. **Headquarters of the Railway Y.M.C.A.**
 - a. Masasuke Masutomi
 - b. 5 Itchome, Nakamatsu Cho, Kanda Ku, Tokyo.
 - c. 1908.
 2. **Educational Work**
 - a. Lectures, Magazines, Religious meetings, Moving

pictures, Publication of books, Consultations, Propaganda.

3. Social Work

- a. Providing of industry to the injured, Relief work for surviving families, Neighborhood work.

4. Jusanjo (Help for wounded and ex-service men is given in the following places: Tokyo, Nagoya, Osaka, Gifu, Tosu, Moji Nagano, Hiroshima, Shimonoseki, Sapporo.

5. Printing Department.

ROMAN CATHOLIC CHURCH

1. Betania No Ie (Relief Work for Tubercular Patients)
- b. 1191 of 3 Egota, Nakano-Ku, Tokyo.
- c. 1930.

2. Fukusei-In Hospital

- b. Tera Machi, Hitoyoshi-Machi, Takuma Gun, Kumamoto Ken.
- c. 1906.

3. Hakuai-In Hospital

- b. 84 Yatsushiro Naga Machi, Yatsushiro Gun, Kumamoto Ken.
- c. 1900.

4. Jochi Catholic Settlement

- a. H. Lassalle
- b. 2103 Machiya, Arakawa Ku, Tokyo.
- c. 1931.

5. Koyama Fukusei-In Hospital (for Lepers)

- a. Soichi Iwashita
- b. 109 Koyama, Fujioka Mura, Sunto Gun, Shizuoka Ken.
- c. Not Reported.

6. Maria Juku

- b. 19 Sekiguchi Dai Machi,

Koishikawa Ku, Tokyo.

- c. 1887.

7. Okuura-Mura Jikei-In

- b. 1816 Okuura-Go, Minami Matsuura Gun, Nagasaki Ken.
- c. 1880.

8. Seirei Hospital

- b. 5 of 5 Naga Machi, Kanazawa, Ishikawa Ken.
- c. 1914.

9. Seishin-En

- b. 10 Shin Machi, Hodono, Akita Shi.
- c. 1925

10. Seishin Aishi Kai Yoro-Bu

- b. 10 Shin Machi, Hodono, Akita Shi.
- c. 1920.

11. Seishin-In

- b. 42 Tera Machi, Akita Shi.
- c. 1920.

12. Shimazaki Ikuji-In

- b. Shimazaki Machi, Tokyo.

13. Sumire Jogaku-In

- b. Koenji, Suginami Machi, Tokyo.
- c. 1872.

14. Tairo-In (Hospital for Lepers)

- b. Shimazaki Machi, Kumamoto Ken.
- c. 1897.

15. Tenshi En

- b. Minami Shin Tsuboi Machi, Kumamoto Ken.
- c. 1894.

16. Tenshukyo Joshi Kyoiku-In

- b. 415 Sanjo Agarui, Kawara Dori, Kyoto.
- c. 1886.

17. Uragami Yoiku-In

- b. 358 of 2 Higashi Hara

- Machi, Nagasaki Ken.
c. 1874.
18. **Betorehemu No Sono**
(Farm for Tubercular Patients in Early Stages)
b. Aza Nojio, Kiyose Mura, Tokyo Fu.
c. October 15, 1933.
19. **Futaba Hoiku En** (Care of Children)
a. Yuko Noguchi
b. Moto Machi, Yotsuya Ku, Tokyo.
c. January, 1900.
20. **Jikei En Ikuji Bu**
b. Kengun Mura, Kumamoto Ken.
c. April, 1923.
21. **Nazare En**
b. Yashiro Cho, Yashiro Gun, Kumamoto Ken.
c. May, 1900.
22. **Nihon St. Paul Kai Fuzoku Hakuai Byoin** (Charity Hospital)
b. 8, 2 Chome, Kudan, Kojimachi Ku, Tokyo.
c. August, 1879.
23. **Seishin Aishi Kai Seishin In** (Medical Clinic)
b. 10 Shin Machi, Hodono, Akita Shi.
c. July 10, 1922.
24. **St. Paul Jo Gakko** (Orphanage and Medical Clinic)
b. 37 Moto Machi, Hakodate.
c. May, 1878.
25. **Tosei Gaku En** (Prevention of Tuberculosis among Children)
b. Aza Nojiri, Kiyose Mura, Kita Tama Gun, Tokyo Fu.
- THE SALVATION ARMY**
Lt. Col. V. E. Rolfe
Lt. Col. Y. Segawa
- Joint Territorial Commanders.
b. 2689 1 Chome, Mikawashima, Arakawa Ku, Tokyo.
c. September 111, 1906.
3. **Headquarters for Japan** (Evangelistic, Social, Rescue and Educational)
b. 17 2 Chome, Jimbo Cho, Kanda, Tokyo.
c. September, 1895.
4. **Kiyeko Ryo** (For Released Licensed and Geisha Girls)
b. Not Published.
c. March, 1927.
5. **Ji Jo Kan** (Lodging House with Employment Bureau)
b. 3 Chome, Higashi Nakadori, Tsukishima, Tokyo.
c. December, 1906.
6. **Joshi Kibo Kan** (Girls Welfare Work)
b. 2 Noda Machi, Kita Ku, Osaka.
c. November, 1919.
7. **Kyu Sei Gun Byoin** (Hospital & Dispensary)
b. 3 Chome, Kitamisuji Machi, Asakusa Ku, Tokyo.
c. 1912.
8. **Kyu Sei Gun Kosei Kan** (Free Shelter and Industrial Home)
b. 231, 3 Chome, Kita Sunamachi, Joto Ku, Tokyo.
c. December, 1924.
9. **Kyu Sei Gun Minshu Kan** (Lodging House with Employment Bureau)
b. 66, 4 Chome, Urafune Cho, Naka Ku, Yoko-

- hama.
c. December, 1924.
10. **Kyu Sei Gun Murai Shogaku Ryo** (Students' Hotel)
b. 13 Honmura Cho, Ichigaya, Ushigome Ku, Tokyo.
c. February 2, 1929.
11. **Kyu Sei Gun Ryoyojo** (Tuberculosis Sanatorium)
b. 975 Wada-Honmachi, Suginami-Ku, Tokyo.
c. November, 1916.
12. **Kyu Sei Gun Shakai Shokumin Kan** (Social Settlement and Kindergarten).
b. 4 of 1, 4 Chome Taiheicho, Honjo-Ku, Tokyo.
c. November, 1919.
13. **Rosaku Kan** (Ex-Prisoners' Welfare Work).
b. 7 Akagishita Machi, Ushigome Ku, Tokyo.
c. October, 1896.
14. **Karashi Dane Ryo** (Children's Home).
b. 35 Hiroo Cho, Azabu Ku, Tokyo.
c. January, 1935.
15. **Ikuji Fujin Home** (Home for Women and Children).
b. 137 Harimacho, Dai-ri-cho.
c. September, 1906.
16. **Home for Children of Lepers.**
b. Rakusen-en, Kusatsu Machi, Gunma Ken.
17. **Kyu Sei Gun Nojo** (Training Farm for young men).
b. 1523 Chofu Ninemachi, 2 Chome, Omori Ku, Tokyo.
c. July, 1934.
18. **Kyu Sei Gun Shinryosho** (Dispensary).
b. 771 Motogicho 1-Chome, Adachi Ku, Tokyo.
c. April, 1934.
19. **Kyu Sei Gun Shinryosho** (Dispensary).
b. 10 Furumachi, Niigata.
c. June, 1933.
20. **Seiko Ryo** (Home for Girls).
b. 425 4 Chome, Matsubara Machi, Setagaya Ku, Tokyo.
c. January, 1935.

SAN IKU KAI

(Opening Date: 1918.

Representative: Itsuo Fujita)

1. **San Iku Kai Byoin**
b. 19 of 3 Chome, Taiheicho, Honjo Ku, Tokyo.
c. 1919.
2. **San Iku Kai Kinshi Byoin**
b. 1 of 5, 2 Chome, Koto-bashi, Honjo Ku, Tokyo.
c. 1927.
3. **San Iku Kai Oi Byoin**
b. 5565 Moriman Cho, Oi, Shinagawa Ku, Tokyo.
c. 1927.
4. **San Iku Kai Kyuji-In**
b. 13 of 3 Chome, Taiheicho, Honjo Ku, Tokyo.
c. 1921.
5. **San Iku Kai Sanba Gakko**
b. 13 of 3 Chome, Taiheicho, Honjo Ku, Tokyo.
c. 1924.
6. **San Iku Kai Suna-Machi Takuji-Sho**
b. 309 of 9 Chome, Kita Suna Machi, Joto Ku, Tokyo.
c. 1926.

SEI KO KWAI

Church Missionary Society

1. Ikebukuro Child Welfare Center

- a. Miss C. M. Baldwin.
- b. 540 Ikebukuro 1 Chome, Toshima Ku, Tokyo.
- c. 1933.

2. Seiai-In (Dispensary and Maternity Home).

- a. Dr. Mikio Suwa.
- b. 541 Ikebukuro 1 Chome, Toshima Ku, Tokyo.

3. Tsukishima Kirisuto Kaikan (Settlement).

- a. Miss A. M. Henty.
- b. Higashi Gashi Dori, 4-Chome, Tsukishima, Tokyo.
- c. 1927.

Church of England in Canada Missionary Society

1. Gifu Mo Gakko (School for the Blind).

- a. Keijiro Kosakai.
- b. 834 Umegae-Cho, Gifu.
- c. 1894.

2. Shinsei Ryoyojo (Tuberculosis Sanatorium).

- a. Dr. R. K. Start.
- b. Obuse, Nagano Ken.
- c. 1932.

Protestant Episcopal Church

1. Shin Ai Hoiku-En (Day Nursery).

- a. S. H. Nichols, Mrs. Makiko Sonobe
- b. Nishi Iru Agaru Higure, Maruta-Machi, Kyoto.

2. St. Barnabas Dispensary for Lepers

- a. M. A. Cornwall-Leigh.
- b. Kusatsu, Gunma Ken.
- c. 1918.

3. St. Barnabas Hospital

- a. F. M. Jones, M.D. Osaka.

- c. 1873 Dispensary; 1882 Hospital.

4. St. Luke's International Medical Center.

- a. N. S. Binsted
- b. 27 Akashi Cho, Kyobashi Ku, Tokyo.
- c. 1902.

5. Boshi Home for Working Mothers

- a. Mrs. Makiko Sonobe.
- b. Higurashi Dori, Maruta-Machi Agaru, Kyoto.
- c. 1934.

Society for the Propagation of the Gospel

1. St. Hilda Yoro-In (Home for Old People).

- a. S. Heaslett.
- b. 61 Ryudo-Cho, Azabu, Tokyo.
- c. 1895.

2. Kobe Kaiin Home

- a. F. Kettlewell.
- b. 385 Minamitoyama Cho, Minato Ku, Kobe.
- c. 1910.

3. St. Hilda Yoko Home (Girl's Home with Senior and Junior Divisions).

- a. The Sisters Superior C.E.
- b. 538 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- c. 1891.

Sei Ko Kwai

1. Ai Rin Sha (Work for Old People).

- a. Heiji Fukuda.
- b. 49 Kitada Cho, Matsue.
- c. 1920.

2. Chiba-Ken, Ikuji-En (Orphanage)

- a. Shikataro Koda.
- b. 115 Tateyama Machi, Awa Gun, Chiba Ken.
- c. 1908.

3. **Fukkatsu Kenko Sodan Kai** (Dispensary)
 - a. J. K. Morris.
 - b. 73 Goshota Machi, Murasakino, Kamikyo Ku, Kyoto.
 - c. 1930.
 4. **Garden Home** (Tuberculosis Sanitarium).
 - a. Matsutaro Itoh.
 - b. 1180 3 Chome, Egota, Nakano Ku, Tokyo.
 - c. 1924.
 5. **Haku Ai Sha** (Relief Work for Orphans).
 - a. Jitsunosuke Kobashi.
 - b. Imai, 13 Higashi Yodogawa Ku, Osaka.
 - c. 1890.
 6. **Kumamoto Kaishun Byoin** (Leper Hospital)
 - a. Miss A. K. Wright.
 - b. Shimo Tatsuta, Kami Machi, Kumamoto.
 - c. 1895.
 7. **Matsue Ikuji En** (Work for Children)
 - a. Heiji Fukuda.
 - b. 48 Kitada Cho, Matsue.
 - c. 1896.
 8. **Rodosha Kyofu Kai** (Encouragement of Spiritual Life among Laborers).
 - a. T. Nuki.
 - b. 90 Nichome, Higashi Cho, Honjo Ku, Tokyo.
 - c. 1908.
 9. **Sel Yohane Hoiku Gakko**
 - a. Seichiro Yoshida.
 - b. 61 Sakudani Machi, Tennoji Ku, Osaka.
 - c. 1932.
 10. **Senju Hoikuen** (Day Nursery).
 - a. Shintaro Yamaguchi.
 - b. 129 of 5 Minami Senju, Tokyo.
 - c. 1916.
 11. **Shi Ai Yochien** (Nursery)
 - a. Bunzo Goto.
 - b. 151 Motokanasugi, Nippori Machi, Tokyo.
 - c. 1907.
 12. **Shin Ai Kan Settlement**
 - a. Bunzo Goto.
 - b. 93 8 Chome, Terajima Machi, Mukojima Ku, Tokyo.
 - c. 1934.
 13. **St. Yohane Gaku-En**
 - a. Teijiro Yanagihara.
 - b. 61 Saikudani Machi, Ten-
 - c. 1899.
 14. **Takinogawa Gakuen** (School for Weak-Minded)
 - a. Ryochi Ishii.
 - b. 6321 Yabomura, Tokyo.
 - c. 1891.
- SEVENTH DAY ADVENTISTS**
1. **Tokyo Sanitarium-Hospital**
 - a. Dr. Paul V. Starr.
 - b. 171 Amanuma 1 Chome, Suginami Ku, Tokyo.
 - c. 1929.
- SOUTHERN BAPTIST CONVENTION**
1. **Rin Ko Sha** (Good Will Center).
 - a. Naomi Schell.
 - b. Meiji Machi, 2 Chome, Tobata Shi, Fukuoka Ken.
 - c. 1929.
- UNITED BRETHREN CHURCH**
1. **Awazu Day Nursery**
 - a. Mrs. Ayako Takekoshi.
 - b. Awazu, Ishiyama, Otsu, Shiga Ken.
 - c. 1933.
 2. **Baba Dobo Kan**
 - a. Teiichi Tamura.
 - b. Baba, Otsu, Shiga Ken.
 - c. 1921.

3. Hirao Selko Takuji-Sho
(Busy Season Day Nursery)

- a. Kiyoshi Yabe.
- b. Nakano Sho, Zeze, Otsu.
- c. 1931.

4. Ritsunan Day Nursery

- a. Gonichi Sakai.
- b. Sato Shimotanakami Mura, Shiga Ken.
- c. 1932.

5. Ritsunan Busy Season Day Nursery

- a. Gonichi Sakai.
- b. Sato, Shimotanakami Mura, Shiga Ken.
- c. 1931.

6. Shizuoka "Nature" Day Nursery

- a. Susumu Watanabe.
- b. 36 Ichibancho, Shizuoka.
- c. 1933.

7. Shoko Seinen Kai (Work for Labourers, Apprentices and Clerks).

- a. Minoru Okada.
- b. 6 of 5 Banchi 2 Chome, Midori Cho, Honjo Ku, Tokyo.
- c. 1916.

**UNITED CHRISTIAN
MISSIONARY SOCIETY**

1. Asakusa Kaikan (East Tokyo Institute).

- a. Shoichi Suzuka.
- b. 87 Tanaka Machi, Asakusa Ku, Tokyo.
- c. 1920.

UNITED LUTHERAN CHURCH

1. Bethany Home (Home for Widows with Children, Nursery School).

- a. Annie Powlas.
- b. 6 of 3 Yanagihara Machi, Honjo Ku, Tokyo.
- c. 1924.

2. Home for Aged Poor

- a. A. J. Stirewalt.

b. 303 Sanchome, Koenji, Suginami Ku, Tokyo.

- c. 1923.

3. Ji Ai En (Old Folks Home, Rescue Home, Nursery School, Orphanage).

- a. Maude Powlas.
- b. Kengun Mura, Hotaku Gun, Kumamoto Ken.
- c. 1923.

**THE UNIVERSALIST GENERAL
CONVENTION**

1. Dojin House (Social Service Center).

- a. Ruth G. Downing.
- b. 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo.
- c. 1924.

2. Blackmer Home (Dormitory for the Education & Protection of Underprivileged Young Women).

- a. Georgene Bowen.
- b. 50 Takata, Oimatsu Cho, Koishikawa Ku, Tokyo.
- c. 1896.

3. Christian Hospice and Tea Room for the Poor.

- a. Naoichiro Nagano.
- b. 7 Nichome, Minamikaji-Machi, Naka Ku, Nagoya.

4. Shinzen Kan (House of Friendship).

- a. H. M. Cary, Jr.
- b. 5 Sakurayama, Nakano Ku, Tokyo.
- c. 1935.

WOMAN'S CHRISTIAN TEMPERANCE UNION

1. Ji Ai Kan (Women's Home with Rescue Work, and Employment Office).

- a. Ochimi Kubushiro.
- b. 360 Hyakunin Cho, Sanchome, Yodobashi Ku, Tokyo.
- c. 1890.

2. **Kobo Kan (Settlement)**
 - a. Shizue Yoshimi.
 - b. 30 Yonchome, Terajima Cho, Mukojima Ku, Tokyo.
 - c. 1919.
3. **Kochi Young Student's Home**
 - a. Fujie Shimamura.
 - b. 704 Kitamonsuji, Kochi.
 - c. 1921.
4. **Osaka Women's Home**
 - a. Utako Hayashi.
 - b. 6 of 6 Nakanoshima, Kita Ku, Osaka.
 - c. 1907.
5. **Tokushima Women's Home (Employment Office and Home).**
 - a. Masue Nakajima.
 - b. 29 Dekishima, Honmachi, Tokushima.
 - c. 1930.
6. **W. C. T. U. Kochi Shibu Dispensary**
 - a. Rikio Sunagawa.
 - b. 704 Kitamonsuji, Kochi.
 - c. 1921.
7. **W. C. T. U. Osaka Branch**
 - a. Utako Hayashi
 - b. 6 Chome, Nakanoshima, Kita Ku, Osaka.
 - c. 1899.
8. **W. C. T. U. Yokohama Branch**
 - a. Tazu Tokita.
 - b. 16 Ichome, Horai Machi, Naka Ku, Yokohama.
 - c. 1888.
9. **Yokohama Women's Home & Employment Intelligence Office**
 - a. Tazuko Tokita.
 - b. 5 of 1, Horai Cho, Yokohama.
 - c. 1925.

WHITE CROSS SOCIETY Headquarters with Departments

(Christmas Seal, the magazine "Hakujuji", Clinic work entrusted to 51 doctors, excrete examination, health examination, lecture and publications, X-Ray).

- a. Noboru Watanabe, Pres.
Chuichi Ariyoshi,
Director.
- b. 1 of 2 Ogawa Cho, Kanda Ku, Tokyo.
- c. 1910.
- a. Kokichi Konno.
- b. 72 Sendagaya Cho, Komagome, Hongo Ku, Tokyo.
- a. Mamoru Nishi.
- b. 17 Naka Sarugaku Cho, Kanda Ku, Tokyo.
- a. Toshio Kanno.
- b. 127 Goten Machi, Haksan, Koishikawa Ku, Tokyo

Year Round Open Air School

- a. Todomu Hayashi.
- b. Kowada Kaihin, Chigasaki Machi, Kanagawa Ken.

YOUNG MEN'S CHRISTIAN ASSOCIATION

1. **Dormitory For Men**
 - a. Noboru Kuba.
 - b. Tokiwa Cho 1 Chome, Naka Ku, Yokohama.
 - c. 1924.
2. **Kyoto Y. M. C. A.**
 - a. Toshio Suekane.
 - b. Sanjo Hashi, Baba, Kyoto.
 - c. 1903.
3. **Nagoya Y. M. C. A.**
 - a. Kenzo Masuda
 - b. 30 Minami Kawara Machi, Naka-Ku, Nagoya
 - c. 1902

4. **Osaka Y. M. C. A. Employment Bureau**
 - a. Yoshimi Miura
 - b. Y. M. C. A. Nishi-Ku, Osaka
 - c. 1910
 5. **Sendai Y.M.C.A.**
 - a. Sohei Hata
 - b. 35 Arakawa-Cho, Sendai
 - c. 1905
 6. **Tokyo Imperial University Y.M.C.A. Social Settlement**
 - a. Dr. Shigeru Kawata
 - b. Teidai Settlement, 44 Yainagishima, Honjo, Tokyo
 - c. 1924
 7. **Tokyo Y.M.C.A. Employment Bureau**
 - a. Shoichi Murao
 - b. Y. M. C. A., 3 Chome, Mitotshiro-Cho, Kanda-Ku, Tokyo
 - c. 1894
 8. **Tokyo Y. M. C. A. Legal Advice Bureau**
 - a. Y. Fukuda
 - b. Y. M. C. A., 3 Chome, Mitotshiro-Cho, Kanda-Ku, Tokyo
 - c. Not Reported
- a. Kaneo Okabayashi (For Students)
 - b. 45 Nando-Cho, Ushigome Ku, Tokyo
 - a. Sadayo Yokoi (For Students)
 - b. 28 Suido-Cho, Koishikawa-Ku, Tokyo
3. **Club Work Branch**
 - b. Hakusan, Goten-Machi, Koishikawa-Ku, Tokyo
 4. **Ikoino Ie (Recreation House)**
 - b. Kokuryo, Choshi-Mura, Kita-Tama-Gun, Tokyo
 5. **Camps**
 - b. Hota, Awa-Gun, Chiba-Ken (For Business Girls)
 - Lake Nojiri, Nagano-Ken (For Students)

YOKOHAMA

- a. Aya Kinuji
 - b. 72 Ota-Machi, Roku-chome, Naka-Ku
 - c. 1916
2. **Dormitory**
 - a. Ryu Watanabe
 - b. 656 Sannoyama, Nishitobe
 - c. 1925
 3. **Edith Lacey Memorial Camp and Rest House**
 - b. 4245 Aza Ebita, Matsuya, Nishi Uramura, Miura Gun Kanagawa-Ken.
 - c. 1934.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION

TOKYO

1. **Employment Bureau**
 - a. Y.W.C.A.
 - c. 11 of 8 1 Chome, Surugadai, Kanda-Ku, Tokyo
2. **Dormitories**
 - a. Tsune Kaditsu (For Business Girls).
 - b. 195 Sekiguchi-Cho, Koishikawa-Ku, Tokyo

NAGOYA

- a. Yuki Kimura
1. **Y.W.C.A.**
 - b. 8 Chikara-Machi, Nishichome, Higashi
 - c. 1933.
2. **Dormitory**
 - b. Yuki Kimura.
 - b. 8 Chikara-Machi, Nishichome, Higashi.
 - c. 1931.

KYOTO

1. Y.W.C.A.
 - a. Fumi Harada.
 - b. Demizu Agarū, Muro-machi-Dori.
 - c. 1920.
2. Dormitory
 - a. Yuki Naito.
 - b. Nihonmatsu, Yoshida.
 - c. 1927.
3. Rest House
 - a. Kiku Miyahara.
 - b. Hieizan.
 - c. 1920.

KOBE

1. Y.W.C.A.
 - a. Kuniye Kawamoto.
 - b. 116 of Sanchome, Yamamoto-Dori.
 - c. 1920.

OSAKA

1. Y.W.C.A.
 - a. Haru Asai.
 - b. 13 Nishiogi-Machi, Kita-Ku.
 - c. 1918.
2. Dormitory
 - a. Take Shirai.
 - b. 13 Nishiogi-Machi, Kita-Ku.
 - c. 1918.
2. Dormitory
 - b. Take Shirai.
 - b. Nishiogi-Machi, Kita-Ku.
 - c. 1923.

SOCIAL STUDY GROUPS

(A. is for the address; B. is for the secretary; C. is for the objective; D. is for the date of opening).

1. Aoki Kyosai
 - a. 77 Shinden, Sugamo-

Machi, Toshima-Ku, Tokyo.

- b. Shoze Aoki.
 - c. To study problems due to alcohol.
 - d. 1922.
2. Baptist Church Social Department
 - a. Misaki Kaikan, 12 Misaki-Cho, Kanda-Ku, Tokyo.
 - b. Tota Fujii.
 - d. 1928.
 3. Central Association for the Welfare of the Blind
 - a. General Federation of Social Work, Bureau of Social Affairs Building, Ctemachi, Tokyo.
 - b. Takeo Iwahashi, Gen evieve Caulfield.
 - c. To promote Welfare of the Blind; to prevent blindness.
 4. Society for the cure of the opium habit and the prevention of the opium traffic
 - a. 78 Umeda-Machi, Honda, Katsushika-Ku, Tokyo.
 - b. Hanpei Nagao.
 - c. To study the problems of the opium traffic; to disseminate information.
 - d. 1928.
 5. Kagawa Fellowship in Japan
 - b. P. K. Price, Chairman C. P. Garman, Secretary.
 - d. To share with Toyohiko Kagawa the rich experiences God has given him; To study with sympathetic approach Dr. Kagawa's program for the Kingdom of God and as far as possible to co-operate with him in the achieving of this program.

- d. 1927 and reorganized in 1933.
6. **Kyofu Kai (W.C.T.U.)**
- 360 Okubo, Hyakunin-Cho, Tokyo
 - Chiyoko Kozaki.
 - To establish temperance, purity, world peace, and women's suffrage in Japan.
7. **National Committee of the Y.M.C.A.**
- 2 Itchome, Nishikanda, Kanda-Ku, Tokyo.
 - Soichi Saito.
 - To express a social service program through employment bureau, legal advice, boy's clubs, work for underprivileged boys, dispensaries, hostels, Sunday School, and service school for emigrants.
 - 1903.
8. **National Y.W.C.A.**
- 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo.
 - Kotoko Yamamoto.
 - To promote and establish social work.
9. **Nihon Kokumin Domei (National Temperance League)**
- 10 Omote Sarugaku-Cho, Kanda-Ku, Tokyo.
 - Hanpei Nagao.
 - To establish temperance.
 - 1890.
10. **Ohara Shakai Mondai Kenkyu Kai (Ohara Research Bureau)**
- Reijin-Machi, Tennoji-Ku, Osaka.
 - Iwasaburo Takano.
 - To study all social problems, to collect information and report through quarterly pamphlets.
- d. 1919.
11. **Organization for the Oral Education of the Deaf**
- Care of Y. Nishikawa, Tokyo Shoshi Kaikan, Jingu Omote Sando, Tokyo.
 - Marquis Tokugawa.
 - To establish best methods of educating the deaf to become useful citizens; to find suitable employment for those who have finished their school courses.
12. **Osaka Christian Worker's Association.**
- Y.M.C.A., Tosabori, Nish-Ku, Osaka
 - Shoichi Tomito, T. Yatsuhama.
 - To encourage faith and deepen the spirit of brotherhood.
 - 1923.
13. **Social Department of the Nihon Kirisuto Kyokwai (Presbyterian-Reformed churches)**
- 685 of 3 Amanuma Suyinamgi-Ku, Tokyo.
 - Shiro Murata.
14. **Social Department of the Nihon Kumiai Kyokwai (Congregational Church)**
- Ryuzo Okumura.
 - 1 of 1 Tosabori, Nishi-Ku, Osaka.
 - To study and survey social problems; to educate members in social welfare.
 - 1919.
15. **Social Department of the Nihon Mesojisto Kyokwai (Methodist Church)**
- 2 Midorigaoka-Machi, Shibuya-Ku, Tokyo.

- b. R. Manabe.
 - c. To study and promote social movements.
 - d. 1927.
16. Social Section of the Salvation Army
- a.5 Hitotsubashi-Dori, Kanda-Ku, Tokyo.
 - b. Masuzo Uemura.
 - c. To study, survey, give relief, and educate.
 - d. 1895.
17. Social welfare Commission of the National Christian Council.
- a. 13 of 1 Nishiki-Cho, Kanda-Ku, Tokyo.
 - b. Kunio Kodaira.
 - c. To promote and survey Social Work.
 - d. 1923.
18. Tokyo Christian Social Worker's Association
- a. 3 Mitoshiro-Cho, Kanda-Ku, Tokyo.
 - c. To study and survey social problems and social movements.
 - d. 1922.
19. Tokyo Y.M.C.A.
- a. 3 Sancho-me, Mitoshiro-Cho, Kanda-Ku, Tokyo.
 - b. Shoichi Murao.
 - c. To study and share information with all social workers, whether they be in Christian bodies or not.
20. Tokyo Y.W.C.A.
- a. 11 8 Eanchi, 1-Chome, Surugadai, Kanda-Ku, Tokyo.
 - b. Taka Kato.
 - c. To promote social movements by creating public opinion.
 - d. 1905.
21. World Alliance for International Friendship through the Churches
- a. 13 Nishiki-Cho, 1-Chome, Kanda-Ku, Tokyo (care of Nat'l Chn. Council).
 - b. K. Kodaira.
 - c. To send delegates abroad; to welcome foreign guests; publish pamphlets; to secure speakers for churches and schools for the cause of international peace.
 - d. 1914 at Constance, 1920 at Tokyo.

- 27.—LCA. Board of Foreign Missions of the United Lutheran Church in America.
- 28.—LGAF. The Lutheran Gospel Association of Finland.
- 29.—LM. Liebenzeller Mission.
- 30.—MBW. The Missionary Bands of the World (SS).
- 31.—MEC. Board of Foreign Missions of the Methodist Episcopal Church and Woman's Foreign Missionary Society of the M. E. Church.
- 32.—MES. Board of Missions of the Methodist Episcopal Church, South.
- 33.—MM. Mino Mission.
- 34.—MP. Board of Foreign Missions of the Methodist Protestant Church.
- 35.—MSCC. Missionary Society of the Church of England in Canada.
- 36.—NBK. Nippon Baptist Kyokai (ABF, SBC).
- 37.—NDBK. Nippon Kirisuto Dobo Kyokai (UB).
- 38.—NDK. Nippon Dojin Kirisuto Kyokai (UGC).
- 39.—NDKK. Nippon Domei Kirisuto Kyokai (CMA).
- 40.—NFK. Nippon Fukuin Kyokai (EC).
- 41.—NFLK. Nippon Fukuin Luther Kyokai (LCA).
- 42.—NJMK. Nippon Jiyu Methodist Kyokai (FMA).
- 43.—NKK. Nippon Kirisuto Kyokai (ERC, PN, PS, RCA, RCUS).
- 44.—NKKK. Nippon Kyodo Kirisuto Kyokai.
- 45.—NMFK. Nippon Mifu Kyokai (MP).
- 46.—NMK. Nippon Methodist Kyokai (MEC, MES, UCC).
- 47.—NSK. Nippon Sei Kokai (CE, CMS, MSCC, PE, SPG).
- 48.—NZK. Nazarene Kyokai (CN).
- 49.—OAM. Ostasien Mission (The East Asia Mission), (FFK).
- 50.—OB. Omi Brotherhood.
- 51.—OM. Osaka Mission.
- 52.—OMS. Oriental Missionary Society.
- 53.—PCC. Board of Foreign Missions, Presbyterian Church in Canada.
- 54.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

HEADQUARTERS OF RELIGIOUS AND SOCIAL ORGANIZATIONS

Paul V. Oltman

1. Denominational Headquarters of Japanese Churches

- (1) Fukuin Dendo Kyokai
98 Hyakken Cho, Maebashi, Gunma Ken.
- (2) Fukuin Ruteru Kyokai (Evangelical Lutheran Church)
Rev. T. Minkkinen, Kami Iida Machi, Nagano Ken.
- (3) Fukyu Fukuin Kyokai
Rev. Egon Hessel, 10 Higashi Machi, Shogoin, Sakyo
Ku, Kyoto.
- (4) Kami No Kyokai (Church of God).
Mr. Nagamitsu Shimizu, 7 3-Chome, Surugadai, Kanda
Ku, Tokyo.
- (5) Kirisuto Doshinkai
24 3-Chome, Nishiki Cho, Kanda Ku, Tokyo.
- (6) Kirisuto Kyokai
Sei Gakuin 'Chu Gakko, Nakazato Machi, Takinogawa
Ku, Tokyo.
- (7) Kyuseigun Nihon Hon-ei (Salvation Army),
17 2-Chome, Jinbo Cho, Kanda Ku, Tokyo.
- (8) Nihon Baputesuto Kyokai (Baptist Church),
Hon Bu
2 1-Chome, Misaki Cho, Kanda Ku, Tokyo.
Sei Bu Kumiai
Mr. Masajiro Kuroda, 4 Chome, Ariake Cho, Yawata.
To Bu Kumiai
2 1-Chome, Misaki Cho, Kanda Ku, Tokyo.
- (9) Nihon Dendo Tai
Umemoto Cho, Minato Ku, Kobe.
- (10) Nihon Dojin Kirisuto Kyokai
1 1-Chome, Mizuechi Cho, Shizuoka.
- (11) Nihon Domei Kirisuto Kyokai
Mr. Kohei Sugimoto, 1272 Tori Machi, Chiba.
- (12) Nihon Fukuin Kyokai (Evangelical Church),
Mr. Kinzo Shinohara, 500 1-Chome, Shimo Ochiai,
Yodobashi Ku, Tokyo.
- (13) Nihon Fukuin Ruteru Kyokai (Lutheran Church),
Mr. Inoko Miura, 921 2-Chome, Saginomiya Machi,
Nakano Ku, Tokyo.

- (14) Nihon Horinesu Kyokai (Holiness Church),
391 3-Chome, Kashiwagi, Yodobashi Ku, Tokyo.
- (15) Nihon Jiyu Mesojisuto Kyokai (Free Methodist Church),
Mr. Saichi Oya, 48 1-Chome, Maruyama Dori.
- (16) Nihon Kirisuto Dobo Kyokai (United Brethren Church),
Mr. Chukichi Yasuda, 14 Minamita Machi, Jodoji,
Sakyo Ku, Kyoto.
- (17) Nihon Kirisuto Kyokai (Presbyterian-Reformed Church)
3 4-Chome, Shin Machi, Akasaka Ku, Tokyo.
- (18) Nihon Kirisuto Yukai (Society of Friends),
Mr. Seiji Hirakawa, 12 1-Chome, Mita Dai Machi,
Shiba Ku, Tokyo.
- (19) Nihon Kumiai Kirisuto Kyokai (Congregational Church)
817 Daido Building, 1-Chome, Tosabori Dori, Nishi Ku,
Osaka.
- (20) Nihon Kyodo Kirisuto Kyokai
534 1-Chome, Senda Machi, Hiroshima.
- (21) Nihon Mesojisuto Kyokai (Methodist Church),
23 Midorigaoka Machi, Shibuya Ku, Tokyo.
- (22) Nihon Mifu Kyokai (Methodist Protestant Church),
Mr. Yotaro Koizumi, 133 2-Chome, Hinode Machi,
Naka Ku, Yokohama.
- (23) Nihon Nazaren Kyokai (Church of the Nazarene),
Mr. Hiroshi Kitagawa, 7-Chome, Hon Machi, Higashi
Yama Ku, Kyoto.
- (24) Nihon Seikokai (Episcopal Church),
Nihon Seikokai Kyomu Iin, 10 Sakae Cho, Shiba Ku,
Tokyo.
- (25) Nihon Seisho Kyokai
Mr. Bokudo Yumiyama, 1666 Takinogawa Cho, Taki-
nogawa Ku, Tokyo.
- (26) Sebunso De Adobenchisuto Kyokai (Seventh Day Adven-
tist Church),
171 1-Chome, Amanuma, Suginami Ku, Tokyo.
- (27) Seisho Shinrikan
Mr. Kotaro Tsukiyama, 3 Rosoku Machi, Kanda Ku,
Tokyo.
- (28) Sekai Senkyodan
Mr. Eikichi Tsuchikawa, 1031 5-Chome, Itabashi
Machi, Itabashi Ku, Tokyo.
- (29) Wesurean Mesojisuto Kyokai (Wesleyan Methodist
Church),
Mr. Sennenzuru Yamazaki, 1162 2-Chome, Ikebukuro,
Toshima Ku, Tokyo.
- 2. American Mission to Lepers
Rev. Albert Oltmans, D.D., 5 Meiji Gakuin, Shirokane,
Tokyo.

3. **Christian Endeavor Union (Nihon Rengo Kirisuto Kyorei Kai)**
Mr. Kojiro Hata, Treasurer, 580 Rokkaku Bashi Machi, Kanagawa Ku, Yokohama.
Mr. Royal Haigh Fisher, Associate Treasurer, 1327 Minami Ota Machi, Naka Ku, Yokohama.
4. **Federation of Christian Missions**
Rev. A. R. Stone, Secretary, Agata-machi, Nagano Tokyo.
5. **Fellowship of Reconciliation (Yuwa Kai)**
Mr. Seiji Hirakawa, Secretary, 12 1-Chome, Mita Dai Machi, Shiba Ku, Tokyo.
6. **Haisho Undo Renmei (Movement for Abolition of Licensed Prostitute Quarters)**
Mr. Yahei Matsumiya, 500 1-Chome, Shimo Ochiai, Yodobashi Ku, Tokyo.
7. **Japan Christian Education Association (Nihon Kirisutokyo Kyoiku Domei Kai)**
Mr. Toyotaro Miyoshi, Secretary, Shakai Jigyo Ka, Koto Gaku Bu, Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.
8. **Japan Christian News Agency (Nihon Kirisutokyo Tsushin Kyokai)**
Rev. Shoichi Murao, Secretary, Tokyo Y.M.C.A., Mitoshiro Cho, Kanda Ku, Tokyo.
9. **Japan Humane Society (Nihon Jindo Kai)**
Mrs. Inazo Nitobe, 75 1-Chome, Kobinata Dai Machi, Koishikawa Ku, Tokyo.
10. **Japan Kindergarten Union**
Miss Elizabeth F. Upton, Corresponding Secretary, 934 Sakuragi Cho, Omiya, Saitama Ken.
11. **Kakusei Kai**
Mr. Hidekichi Ito, Secretary, 41 Otsuka Naka Machi, Koishikawa Ku, Tokyo.
12. **Kirisutokyo Kaigai Dendo Kyokai**
Rev. Hiromichi Kozaki, President, Nihon Kirisutokyo Renmei, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
13. **National Christian Council (Nihon Kirisutokyo Renmei)**
Rev. Akira Ebizawa, Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
14. **National Sunday School Association (Nihon Nichiyo Gakko Kyokai)**
Rev. Michio Kozaki, Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
15. **National Temperance League (Nihon Kokumin Kinshu Domei)**
Mr. Hanpei Nagao, President, Kyo Bun Kan Building, 2 4-Chome, Ginza, Kyobashi Ku, Tokyo.
Rev. K. E. Aurell, Secretary Foreign Auxiliary, American Bible Society, 2 4-Chome, Ginza, Kyobashi Ku, Tokyo.
16. **National W.C.T.U. (Kirisutokyo Fujin Kyofu Kai)**
Mrs. Chiyo Kozaki, President, 360 3-Chome, Hyaku-

- nin Machi, Yodobashi Ku, Tokyo.
17. National Y.M.C.A. (Nihon Kirisutokyo Seinen Kai Domei)
Mr. Soichi Saito, General Secretary, 2 1-Chome, Nishi Kanda, Kanda Ku, Tokyo.
 18. National Y.W.C.A. (Kirisutokyo Joshi Seinen Kai Domei)
Miss Kotoko Yamamoto, General Secretary, Kirisutokyo Kaikan, 6 1-Chome, Nishiki Cho, Kanda Ku, Tokyo.
 19. Nihon Kirisutokyo Rengo Fujin Kai (National Union Christian Woman's Society)
Miss Tomiko Furuta, President, 23 4-Chome, Aoyama Minami Cho, Akasaka Ku, Tokyo.
 20. School of Japanese Language and Culture (Nichi Go Bunka Gakko)
Mr. Darley Downs, Director, Tokyo Y.M.C.A. Building, Mitoshiro Cho, Kanda Ku, Tokyo.
 21. Union Hymnal Committee (Sanbika Iin)
Rev. Shoichi Imamura, Secretary, 357, Mure, Kitaka Mura, Tokyo Shigai.
Rev. Mitsuru Tomita, Director of Publication, Harris Kan, Aoyama Gakuin, Midorigaoka Machi, Shibuya Ku, Tokyo.
 22. White Cross Society (Hakujuji Kai)
1 2-Chome, Ogawa Machi, Kanda Ku, Tokyo.
 23. Women's Peace Association in Japan (Fujin Heiwa Kyokai (Japanese Section of the Women's International League for Peace and Freedom)
Mrs. Tsuneko Gauntlett, President, 52 Shinsaka Machi, Akasaka Ku, Tokyo.
 24. World Alliance for International Friendship through the Churches, Japan Executive Committee (Kirisutokyo Kokusai Shinwa Kyokai)
Rev. Kikutaro Matsuno, Secretary, 26 Kasumi Cho, Azabu Ku, Tokyo.
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STATISTICS FOR 1935

Prepared by

MRS. F. W. HECKELMAN

AND

THE EDITOR

STATISTICS FOR 1935

Perhaps for a considerable time yet to come, it will be necessary to point out the inadequacy of the statistics available, and to warn the reader that the figures which here appear must be used with caution.

Last year's Year Book introduced the policy of securing the statistics concerning missionary personnel and educational work from the missions, and those concerning evangelistic work from the "Nenkan", the official Year Book of the National Christian Council. The official statistics for the Churches of Japan are those found in the Nenkan, and it should be our purpose to aid in the development of a more permanent bureau of statistics in the National Christian Council, which will evolve an entirely accurate method of gathering the needed facts and figures. At the present time the missions are best informed concerning their personnel and its distribution, and also concerning educational, medical, philanthropic, and publishing work.

It can readily be seen that this double source method is not altogether satisfactory, and it is to be hoped that some way may be found to create a unified statistical bureau which is concerned to tabulate all Christian activities and organizations, rather than the few which began and may in part continue under mission auspices.

There is some variation in reporting, e.g., some churches include the ordained missionaries in

their totals of ordained ministers, some do not. And again, many churches are unable to report concerning all the data desired. This means that the totals are rarely accurate indications of the facts in question.

It should be mentioned that although the Nenkan reports the recently divided Holiness Church as two denominations, they have been combined into one in the Year Book. Eventually, it appears, the Year Book, too, will have to recognize two Holiness denominations. According to the Nenkan, the Toyo Senkyokai Holiness Kyokai reports a loss last year of 11,029 members. They were lost, of course, to the separating church. But this shifting about makes interpretation of figures difficult.

As aid in understanding the point of view according to which the following statistics are presented, the reader is referred to the statement on pages 405-407 of the 1935 Edition of the Year Book.—The Editor.

LIST OF MISSION BOARDS AND CHURCHES

- 1.—ABCFM. American Board of Commissions for Foreign Missions.
- 2.—ABF. American Baptist Foreign Missionary Society.
- 3.—AFP. Foreign Mission of Friends of Philadelphia
- 4.—AG. The Assembly of God.
- 5.—BS. Bible Socies:
American Bible Society,
The British & Foreign Bible Society and National Bible Society of Scotland.
- 6.—CJPM. The Central Japan Pioneer Mission.
- 7.—CK. Kirisuto Kyokai (UCMS).
- 8.—CLS. Christian Literature Society.
- 9.—CMA. Christian and Missionary Alliance.
- 10.—CMS. Church Missionary Society.
11. CN. Church of Nazarene.
- 12.—EC. Evangelical Church of North America.
- 13.—ERC. Evangelical and Reformed Church (previously RCUS).
- 14.—FDK. Fukuin Dendo Kyokai.
- 15.—FFK. Fukyu Fukuin Kyokai (OAM).
- 16.—FFLK. Finland Fukuin Luther Kyokai (LGAF).
- 17.—FMA. General Mission Board of the Free Methodist Church of North America.
- 18.—HK. Holiness Kyokai (OMS).
- 19.—IND. Independent of any Society.
- 20.—JAM. Japan Apostolic Mission.
- 21.—JBTS. Japan Book and Tract Society.
- 22.—JEB. Japan Evangelistic Band.
- 23.—JKK. Jesu Kirisuto Kyokai.
- 24.—JRM. Japan Rescue Mission.
- 25.—KK. Nippon Kumiai Kirisuto Kyokai (ABCFM).
- 26.—KTK. Kiristo Tomo no Kai (AFP).

- 55.—PFM. Independent Board for Presbyterian Foreign Church.
- 56.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America.
- 57.—PS. Executive Committee of the Foreign Missions of the Presbyterian Church in the United States (South Presbyterian).
- 58.—RCA. Reformed Church in America.
- 59.—SA. Salvation Army.
- 60.—SAM. Scandinavian Japan Alliance Mission.
- 61.—SBC. Southern Baptist Convention.
- 62.—SDA. Seventh Day Adventists.
- 63.—SPG. Society for the Propagation of the Gospel in Foreign Parts.
- 64.—SS. Sekai Senkyodan.
- 65.—TM. TM (formerly YMS)
- 66.—UB. Foreign Missionary Society of the Church of the United Brethren in Christ.
- 67.—UCC. United Church of Canada and Woman's Missionary Society of the United Church of Canada.
- 68.—UCMS. United Christian Missionary Society.
- 69.—UGC. Japan Mission of the Universalist General Convention.
- 70.—WM. Wesley Methodist Connection of America.
- 71.—WU. Woman's Union Missionary Society.
- 72.—YMCA. International Committee of Young Men's Christian Associations of U.S.A. and Canada.
- 73.—YWCA. Young Women's Christian Association of the United States of America.

FORMOSA

- 74.—EPM. English Presbyterian Mission.
- 75.—PCC. Presbyterian Church in Canada.

1. Personnel

- | | |
|---|---|
| 1. Total foreign staff | 8. Physicians, men. |
| 2. Ordained men. | 9. Physicians, women. |
| 3. Unordained men. | 10. Nurses. |
| 4. Wives. | 11. Number engaged in philanthropic work. |
| 5. Unmarried women and widows. | 12. Number engaged in literary work. |
| 6. Number engaged in evangelistic work. | 13. Others. |
| 7. Number engaged in educational work. | |

		1	2	3	4	5	6	7	8	9	10	11	12	13
1. ABCFM	1869	50	13	3	15	19	25	21	—	—	—	—	—	4
2. ABF ...	1872	34	9	3	12	9	10	14	—	—	—	—	1	6
3. AFP	1885	10	—	3	3	2	6	2	—	—	—	—	1	1
4. AG	1914	11	3	—	4	4	9	—	—	—	—	1	—	—
5. BS	1875	3	1	1	2	2	—	—	—	—	—	—	—	—
6. CJPM.....	1925	(No report).												
9. CMA.....	1895	(No report).												
10. CMS ...	1869	35	8	—	8	19	28	7	—	—	—	1	—	—
11. CN.....	(No report).													
12. EC	1876	11	2	—	2	7	8	3	—	—	—	—	—	—
13. ERC	1879	43	12	5	16	10	7	19	—	—	—	—	—	1
17. FMA	1903	6	2	—	2	2	—	—	—	—	—	—	—	—
20. JAM ...	1923	6	2	—	2	2	3	1	—	—	—	—	—	2
22. JEB ...	1903	28	10	—	6	12	28	—	—	—	—	1	—	—
24. JRM ...	1920	26	1	—	1	24	—	—	—	—	5	26	2	—
27. LCA ...	1892	31	11	—	11	9	—	—	—	—	—	4	—	—
28. LGAF ...	1900	10	4	—	4	2	9	1	—	—	—	—	—	—
29. LM	1927	8	4	—	4	—	8	—	—	—	—	—	—	—
30. MBW	1913	(No report).												
31. MEC ...	1873	50	11	—	10	30	24	27	—	—	—	—	1	—
32. MES ...	1886	40	16	3	19	21	13	27	—	—	—	—	1	2
33. MM.....	1918	(No report).												
34. MP	1880	5	1	—	1	3	2	3	—	—	—	—	—	—
35. MSCC ...	1888	25	5	1	4	15	11	1	1	—	2	—	1	—
49. OAM ...	1886	2	1	—	1	—	1	1	—	—	—	—	—	—
50. OB.....		4	—	—	—	—	2	2	—	—	—	—	—	—
51. OM.....		(No report).												
52. OMS ...	1901	(No report).												
53. PCC	1927	7	2	—	1	4	7	—	—	—	—	—	—	—
54. PE	1859	84	15	11	21	37	20	16	3	1	7	1	1	7

		1	2	3	4	5	6	7	8	9	10	11	12	13
55.	PFM ...	1934	1	1	—	—	—	1	—	—	—	—	—	—
56.	PN	1869	63	19	2	20	22	29	34	—	—	—	—	—
57.	PS	1885	42	17	—	16	9	42	14	—	—	—	—	—
58.	RCA ...	1859	26	8	—	8	10	5	11	—	—	—	1	—
59.	SA	1895	9	4	—	4	1	9	—	—	—	—	—	—
60.	SAM ...	1891	2	2	—	—	—	2	—	—	—	—	—	—
61.	SBC	1886	14	6	—	3	5	6	7	—	—	—	1	—
62.	SDA	1896	30	7	8	15	—	—	2	—	2	—	—	—
63.	SPG	1873	24	6	1	5	12	15	9	—	—	—	—	—
65.	TM	1901	5	2	—	1	2	5	—	—	—	—	—	—
66.	UB	1895	4	2	—	2	—	1	3	—	—	—	—	—
67.	UCC	1873	73	17	1	18	—	23	29	—	—	—	3	—
68.	UCMS.....	1883												
69.	UGC ...	1895	5	1	—	1	2	2	2	—	—	—	2	1
7.	WM	1919	2	1	—	1	—	2	—	—	—	—	—	—
71.	WU	1871	4	—	—	—	—	2	2	—	—	—	—	—
72.	YMCA ..	1889	4	—	2	2	—	—	—	—	—	—	—	—
73.	YWCA ..	1904	3	—	—	—	3	—	—	—	—	—	—	—

2. Evangelistic

- | | |
|--------------------------------------|--------------------------------|
| 1. Organized Churches. | 8. Others. |
| 2. Self-supporting Churches, Total. | 9. Ordained Ministers, Total. |
| 3. City Churches (Self-supporting). | 10. Ordained Ministers, Men. |
| 4. Rural Churches (Self-supporting). | 11. Ordained Ministers, Women. |
| 5. Aided Churches, Total. | 12. Evangelists, Total. |
| 6. Aided City Churches. | 13. Evangelists, Men. |
| 7. Aided Rural Churches. | 14. Evangelists, Women. |

		1	2	3	4	5	6	7	8	9	10	11	12	13	14
7.	CK	20	10	—	—	10	—	—	0	22	20	2	0	0	0
14.	FDK	20	4	4	0	18	18	0	5	7	5	2	4	4	0
15.	FFK	3	3	3	0	20	16	4	0	9	9	0	4	2	2
16.	FFLK	11	0	0	0	11	—	—	0	14	11	3	1	1	0
18.	HK	437	437	352	87	0	0	0	168	315	188	127	181	98	83
23.	JKK	33	8	7	1	25	11	14	—	28	27	1	—	—	—
25.	KK	190	80	62	18	82	34	48	28	126	126	0	57	40	17
26.	KTK	9	0	0	0	9	9	0	0	12	7	5	0	0	0
36.	NBK	81	28	23	5	34	24	10	19	41	41	0	52	38	14
37.	NDBK	21	6	6	0	15	15	0	10	14	14	0	14	14	0
38.	NDK	5	0	0	0	5	—	—	2	3	3	0	—	—	—

	1	2	3	4	5	6	7	8	9	10	11	12	13	14
39. NDKK	18	3	2	1	15	0	15	0	18	9	9	18	9	9
40. NFK	36	1	1	0	35	27	8	0	32	32	0	—	—	—
41. NFLK	39	5	5	0	21	21	0	13	26	26	0	17	14	3
42. NJMK	26	16	11	5	10	10	3	0	19	19	0	12	6	6
43. NKK	448	172	153	19	154	71	83	122	279	277	2	205	171	34
44. NKKK	39	12	4	8	15	8	7	12	20	17	3	6	4	2
45. NMFK	20	16	15	1	4	4	0	6	14	14	0	4	3	1
46. NMK ...	351	105	—	—	146	—	—	100	407	342	65	137	40	97
47. NSK.....	251	(not clear							226	226	0	198	59	139
48. NZK	30	15	15	0	15	15	0	0	30	30	0	0	0	0
62. SDA	40	—	—	—	—	—	—	—	11	11	0	36	33	3
64. SS	5	0	—	—	5	3	2	—	3	3	0	0	0	0
65. TM	13	7	7	0	6	5	1	0	13	11	2	—	—	—
2167 930 670 145 655 288 191 485 1689 1463 221 946 536 410														

Evangelistic—continued.

15. Church Members, Total.
16. Church Members, Men.
17. Church Members, Women.
18. Average Members per Local Church.
19. Increase or decrease of members during the year. (Figures with an asterisk indicate decrease.)
20. Number of Baptisms, Total.
21. Number of Baptisms, Adults.
22. Number of Baptisms, Children.

	15	16	17	18	19	20	21	22
7. CK	2302	1096	1206	115	98	85	85	0
14. FDK	519	266	263	25	103	74	74	—
15. FFK	960	698	262	42	318	29	28	1
16. FFLK	1454	—	—	132	11029*	—	—	—
18. HK	19752	—	—	42	646	1627	1627	—
23. JKK	1178	428	750	39	—	159	159	—
25. KK	31147	14942	16205	165	337*	904	858	46
26. KTK	636	329	307	71	178*	25	25	—
36. NBK	7444	2173†	2716†	103	23	338	338	0
37. NDBK	—	1544	1421	133	155	159	155	4
38. NDK (not clear)							
39. NDKK	—	458	318	43	60	60	60	—
40. NFK	2385	1156	1229	66	104	156	149	7
41. NFLK	4246	2305	1941	109	178	197	143	54
42. NJMK	2321	—	—	89	134	222	222	—
43. NKK	51034	24461	26573	123	1410	2836	2507	329
44. NKKK	1041	404	637	26	64	102	102	—
45. NMFK	3050	1590	1460	153	19	90	77	13

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	15	16	17	18	19	20	21	22
46. NMK	34457	—	—	98	1277	2088	1806	282
47. NSK	27416	12967	14449	109	798	1525	1007	518
48. NZK	1587	663	924	53	288	352	352	0
62. SDA	1015	—	—	25	94	118	118	—
64. SS	128	54	74	26	12*	8	8	0
65. TM	2690	—	—	206	486	324	272	52
	200323	65534	70555	9651	5523	11480	10174	1306

(# = incomplete, only a section of the churches having reported).

- | | |
|---|------------------------------|
| 23. Contributions in yen, total. | 27. Sunday Schools. |
| 24. Contributions in yen, received from Missions. | 28. Sunday School Teachers. |
| 25. Per capita contribution. | 29. Sunday School Pupils. |
| 26. Total property valuation in yen. | 30. Sunday School Offerings. |

	23	24	25	26	27	28	29	30
7 CK	30896	15600	13.95	—	31	107	1436	670.00
14. FDK	4197	—	8.08	—	32	42	1681	—
15. FFK	14000	8000	6.20	—	17	46	975	400.00
16. FFLK	17242	14990	2.00	12785	20	28	575	131.00
18. HK	280197	—	13.17	—	409	773	10418	—
23. JKK	26624	7907	15.88	—	60	74	1846	—
25. KK	397946	43593	11.38	3410039	278	1770	22468	24589.00
26. KTK	10537	6417	6.48	107500	17	42	1086	155.00
36. NBK	83051	16994	8.67	983231†	99	572	7264	2693.00
37. NDBK	21607	—	7.08	—	34	167	2392	—
38. NDK	—	—	—	—	7	56	62	—
39. NDKK	7150	600	9.50	15000	23	67	1308	773.00
40. NFK	26432	—	11.07	—	40	210	2929	1230.00
41. NFLK	21239	—	5.00	—	63	255	3272	1085.00
42. NJMK	35488	0	15.29	—	40	185	2552	998.00
43. NKK	542877	—	15.70	4450732	591	2614	40512	—
44. NKKK	13500	2257	14.29	—	34	72	1594	—
45. NMFK	18161	—	5.95	—	29	121	179	748.00
46. NMK	525851	130308	11.43	4340889	528	2340	42916	15976.00
47. NSK	279589	—	10.12	—	376	1107	22927	11060.00
48. NZK	20358	—	12.82	42484	35	114	1526	435.00
62. SDA	46535	12000	24.17	220000	47	134	1300	8292.00
64. SS	743	3740	5.80	16400	6	6	222	17.69
65. TM	15560	—	6.00	—	42	104	2650	730.00
	2449780	262406	12.22	13599060	2853	11007	176351	69985.69

(† = incomplete, only a section of the churches having reported).

1. No. Kindergartens.	17. No. Industrial Schools not included above.
2. Total pupils (Male, Female).	18. Total enrollment (Male, Female).
3. No. Primary Schools.	19. No. Night Schools.
4. Total pupils (Male, Female).	20. Total enrollment (Male, Female).
5. Middle Schools, men.	21. No. Teacher Training Schools.
6. Total enrollment.	22. Total enrollment (Male, Female).
7. Middle Schools, women.	23. No. Medical Schools.
8. Total enrollment.	24. Total enrollment (Male, Female).
9. No. Theological and Bible Training Schools, men.	25. No. Nurses' Training Schools.
10. Total enrollment.	26. Total enrollment (Male, Female).
11. No. Bible Training Schools, women.	27. Educational fees received, Yen
12. Total enrollment.	
13. No. Colleges, men.	
14. Total enrollment.	
15. No. Colleges, women.	
16. Total enrollment.	

[illegible]

[illegible][illegible]

	15	16	17	18	19	20	21	22	23	24	25	26	27
54. PN ...	1	90	2	65	2	35	1	7	—	—	1	55	¥342,018.42
56. PN ...	1	12	—	—	1	35	—	—	—	—	—	—	—
57. PS ...	1	900	—	—	—	—	—	—	—	—	—	—	—
58. RCA .	—	—	—	—	—	—	—	—	—	—	—	—	124,681.00
59. SA ..	—	—	—	—	—	—	—	—	—	—	—	—	—
60. SAM .	—	—	—	—	—	—	—	—	—	—	—	—	—
61. SBC ..	—	—	—	—	1	—	—	—	—	—	—	—	—
62. SDA ..	—	—	—	—	—	—	—	—	—	—	1	12	3,750.00
66. UB ..	—	—	—	—	1	32	—	—	—	—	—	—	8,345.15
67. UCC ..	—	—	—	—	3	87	1	44	—	—	—	—	366,732.68
68. UCMS	—	—	—	—	—	—	—	—	—	—	—	—	—
69. UGC	—	—	—	—	—	—	—	—	—	—	—	—	5,000.00
71. WU ..	—	—	—	—	—	—	—	—	—	—	—	—	15,385.00
72. YWCA	—	—	—	1023	—	1163	—	—	—	—	—	—	—
74. EPM	—	—	—	—	—	—	—	—	—	—	—	—	—
75. PCC	—	—	—	—	—	—	—	—	—	—	—	—	—

NOTE:

ABF, EC and UCMS co-operate with Aoyama Gakuin in Theological Training for men.

UCMS and UCC co-operate with Aoyama Gakuin in Theological Training for women.

UB co-operates with Doshisha in Theological Training.

PN and PS co-operate in Theological Training for men in Kobe Theological Seminary.

MES and UCC co-operate in Theological Training at Kwansei Gakuin.

PN and RCA co-operate in Theological Training at Meiji Gakuin, in all departments, and also in Baiko Jo Gakuin, Shimonoseki.

PN and PS co-operate in Kobe Theological Seminary.

UCC co-operates with Woman's Christian College.

4. Medical Work

Native Staff (1)

1. Native Physicians—Men.
2. Native Physicians—Women.
3. Trained Assistants—Men.
4. Trained Assistants—Women.
(Hospitals, Dispensaries,
Sanitoriums).
5. No. of Hospitals or Sanitoriums.
(Institutions, not buildings).
6. Total number of beds in same.
7. Total inpatients treated during

year.

8. No. Dispensaries.
9. No. treatments in dispensaries.
10. No. visits made to patients in home, etc.
11. No. Major operations.
12. No. Minor operations.
13. Total number of patients.
14. Total number of treatments.
15. Medical fees received, in yen.

6. Literature Production

1. No. Bibles or Christian books published this year.
2. Total number such books published in Japan sold this year.
3. No. portions or Tracts published this year.
4. Total number such sold this year.
5. Amount in Yen received for sales of literature this year.

	1	2	3	4	5
5. BS (Amer.)	569,823	737,905	—	—	¥46,655.36
BS (Brit.)	571,404	506,305	—	—	47,290.27
6. CJPM	—	—	—	—	—
8. CLS	30,250	—	973,450(a)	—	60,410.50(b)
20. JAM	—	—	—	—	—
22. JEB	11,000	8,800	500,000	450,000	—
49. CAM	1,000	400	10,000	5,000	200.00
50. OB	900	—	—	655	200.00
54. PE	16,070	14,584	13,954	13,161	—
59. SA	80,120	64,824	1,056,000	1,017,448	60,374.63
61. SBC	—	—	—	—	—
62. SDA	—	—	—	—	53,635.34
66. UB	—	—	11,200	—	—
69. UGC	—	—	7,000	—	—
70. WM	—	—	—	—	—
74. EPM	—	—	—	—	—
75. PCC	—	—	—	—	—

(a) Copies of periodicals. (b) Covers CLS publications only.

Note: In addition to the above, many churches publish denominational periodicals, etc., which cannot be listed.

General Note:

It is perhaps hardly necessary to call attention to the fact that many other activities, particularly under the head of "Philanthropic Work" are carried on, but cannot be included in the above tables as they do not fit any of the items. There is also much work done by "Independent" Missionaries, but it has not been found possible to collect material regarding this.

MISSIONARY DIRECTORY

LIST OF MISSION BOARDS AND CHURCHES

- 1.—ABCFM. American Board of Commissioners for Foreign Missions, 14 Beacon St., Boston, Mass. Rev. Darley Downs, Secretary; Mr. H. W. Hackett, Treasurer.
- 2.—ABF. American Baptist Foreign Mission Society, 152 Madison Avenue, New York. Miss Elma R. Tharp, Secretary and Statistician; Mr. J. Fullerton Gressitt, Treasurer.
Office: 2 1-Chome, Misaki Cho, Kanda, Tokyo. (Tel. 25-3115).
- 3.—AFP. Mission Board of the Religious Society of Friends of Philadelphia and Vicinity. Mr. H. V. Nicholson, Secretary-Treasurer.
- 4.—AG. The Assembly of God., Secretary; Rev. N. H. Barth, Chairman of U.S.A. Group,
- 5.—BS. Bible Societies:
American Bible Society. Rev. K. E. Aurell, 2 4-Chome, Ginza, Tokyo. (Tel. 56-6405; Telegrams, Bibles Tokyo).
The British and Foreign Bible Society and National Bible Society of Scotland. Mr. G. H. Vinall, 95 Yedo Machi, Kobe Ku, Kobe. (Telegrams, Testaments Kobe; Telephone, Sannomiya 2725).
- 6.—CJPM. The Central Japan Pioneer Mission. Miss Dorothy A. Parr, Secretary-Treasurer.
- 7.—CK. Kirisuto Kyokai (UCMS).
- 8.—CLS. Christian Literature Society.
2 Ginza 4-Chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 0252 & 7002; F. C. Tokyo 11357).
- 9.—CMA. Christian and Missionary Alliance.
10. CMS. Church Missionary Society. Canon A. C. Hutchinson, Secretary.
- 11.—CN. Church of the Nazarene. Rev. Hiroshi Kitagawa, 7-chome Honmachi, Higashiyama Ku, Kyoto Shi. Miss Bertie Karns, Secretary-Treasurer.
- 12.—EC. Evangelical Church of North America. Rev. Harvey Thede, Secretary-Treasurer.
- 13.—ERC. Evangelical and Reformed Church (previously RCUS). Rev. E. H. Zaugg, Ph. D., Secretary, 162 Higashi Sambancho, Sendai (Tel. 3678). Rev. E. H. Zaugg, Ph. D., Treasurer, 135 Higashi Ni-

- bancho, Sendai (Tel. 1783).
- 14.—FDK. Fukuin Dendo Kyokai.
- 15.—FFK Fukyu Fukuin Kyokai (OAM).
Zwinglihaus, 10 Higashimachi, Shogoin Cho,
Kyoto. (See also OAM).
- 16.—FFLK. Finland Fukuin Luther Kyokai (LGAF).
- 17.—FMA. General Mission Board of the Free Methodist
Church of North America. Miss Lillian Pickens,
Secretary.
- 18.—HK. Holiness Kyokai (OMS).
- 19.—IND. Independent of Any Society.
- 20.—JAM. Japan Apostolic Mission. Mr. L. W. Coote, Sec-
retary.
- 21.—JBTS. Japan Book and Tract Society, 4 Ginza 4-Chome,
Kyobashi Ku, Tokyo. Mr. G. B. Braithwaite,
Secretary. (Tel. 56-4573; F. C. Tokyo 2273; Cable
"Tracts Tokyo").
W. C. 1. Rev. James Cuthbertson, Field Direc-
tor.
- 22.—JEB. Japan Evangelistic Band, 55 Gower St., London,
- 23.—JKK. Iesu Kirisuto Kyokai.
- 24.—JRM. Japan Rescue Mission. Miss F. E. Penny, Secre-
tary.
- 25.—KK. Nippon Kirisuto Kumiai Kyokkai (Congregation-
al).
- 26.—KTK. Kirisuto Tomo Kai (AFP).
- 27.—LCA. Board of Foreign Missions of the United Lutheran
Church in America. Rev. A. J. Stirewalt, Sec-
retary; Rev. S. O. Thorlaksson, Treasurer.
- 28.—LGAF. The Lutheran Gospel Association of Finland.
Rev. T. Minkkinen, Secretary; Rev. A. Karen,
Treasurer.
- 29.—LM. Liebenzeller Mission. Rev. Ernst Lang, Secretary-
Treasurer.
- 30.—MBW. Missionary Bands of the World. Mr. Fred Abel,
Secretary-Treasurer.
- 31.—MEC. Board of Foreign Missions of the Methodist Epis-
copal Church and Woman's Foreign Missionary
Society of the M. E. Church, 150 Fifth Ave.,
New York. Miss A. B. Spowles and Mrs. F. D.
Gealy, Secretaries. Rev. F. N. Scott and Miss
C. S. Peckham, Treasurers.
- 32.—MES. Board of Foreign Missions of the Methodist Epis-
copal Church, South, 706 Church St., Nashville,
Tenn. Rev. J. S. Oxford, Secretary-Treasurer.

- 33.—MM. Mino Mission. Miss Mary J. Ackers, Secretary-Treasurer.
- 34.—MP. Board of Foreign Missions of the Methodist Protestant Church. Miss Olive L. Hodges, Secretary; Miss Evelyn M. Wolfe, Treasurer.
- 35.—MSCC. Missionary Society of the Church of England in Canada. Rev. Victor C. Spencer, Secretary-Treasurer.
- 36.—NBK. Nippon Baptist Kyokai.
- 37.—NDBK. Nippon Kirisuto Dobo Kyokai (UB).
- 38.—NDK. Nippon Dōjin Kirisuto Kyokai (UGC).
- 39.—NDKK. Nippon Domei Kirisuto Kyokai (CMA).
- 40.—NFK. Nippon Fukuin Kyokai (EC).
- 41.—NFLK. Nippon Fukuin Luther Kyokai (LCA).
- 42.—NJMK. Nippon Jiyu Methodist Kyokai (FMA).
- 43.—NKK. Nippon Kirisuto Kyokai (Presbyterian and Reformed).
- 44.—NKKK. Nippon Kyodo Kirisuto Kyokai.
- 45.—NMFK. Nippon Mifu Kyokai (MP).
- 46.—NMK. Nippon Methodist Kyokai.
- 47.—NSK. Nippon Sei Kokai (Episcopal).
- 48.—NZK. Nazarene Kyokai.
- 49.—OAM. Ostasien Mission (The East Asia Mission). Rev. E. Hessel, Secretary.
- 50.—OB. Omi Brotherhood. Mr. E. V. Yoshida, Secretary; Mr. B. C. Miyamoto, Treasurer. Address Omi-Hachiman.
- 51.—OM. Osaka Mission. 9 Kita 2-chome, Dembo, Osaka.
- 52.—OMS. Oriental Missionary Society (Holiness Church).
- 53.—PCC. Board of Foreign Missions, Presbyterian Church in Canada. Miss Mary E. Anderson, Secretary.
- 54.—PE. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America. Kyoto District: Mrs. J. M. Oglesby, Secretary; Miss Edith L. Foote, Treasurer. Tohoku District: Miss Helen Boyle, Treasurer. North Tokyo District: Miss Ruth Burnside, Secretary; Rev. Charles H. Evans, Treasurer.
- 55.—PFM. Independent Board for Presbyterian Foreign Missions: R. Heber McIlwaine.
- 56.—PN. Board of Foreign Missions of the Presbyterian Church of the United States of America. Rev. Willis C. Lamott, Secretary; Miss Susannah M. Riker, Treasurer.
- 57.—PS. Executive Committee of the Foreign Missions of

- the Presbyterian Church in the United States (Southern Presbyterian). Rev. A. P. Hassel, Secretary; Rev. W. McS. Buchanan, Treasurer.
- 58.—RCA. Reformed Church in America. Rev. Willis G. Hoekje, D.D., Secretary; Mr. John Terborg, Assistant Secretary; Rev. B. Bruns, Treasurer.
- 59.—SA. Salvation Army, 101 Queen Victoria St., London, E.C. Lieut. Col. Victor E Rolfe, Secretary-Treasurer; 2-chome, Jimbo Cho, Kanda ku, Tokyo.
- 60.—SAM. Scandinavian American Alliance Mission, Rev. Joel Anderson, Secretary-Treasurer.
- 61.—SBC. Southern Baptist Convention. Mrs. C. K. Dozier, Secretary.
- 62.—SDA. Seventh Day Adventists. Mr. C. D. Forshee, Secretary-Treasurer.
- 63.—SPG. Society for the Propagation of the Gospel in Foreign Parts: Kobe Diocese: Rev. E. Allen, Secretary.
Tokyo Diocese: Rev. S. Heaselett, Secretary-Treasurer.
South Tokyo Diocese: Rev. C. K. Sansbury, Secretary.
- 64.—SS. Sekai Senkyodan.
- 65.—TM. Tokyo Mission (formerly Yotsuya Mission). Mr. and Mrs. Cunningham, Secretary-Treasurer.
- 66.—UB. Foreign Missionary Society of the United Brethren in Christ. Rev. J. Edgar Knipp, D.D., Secretary; Rev. B. F. Shively, D.D., Treasurer.
- 67.—UCC. United Church of Canada. General Board: Rev. H. W. Outerbridge, S.T.D., Secretary-Treasurer. Woman's Board: Miss Sybil R. Courtice, Secretary-Treasurer.
- 68.—UCMS. United Christian Missionary Society. Rev. R. D. McCoy, Secretary-Treasurer.
- 69.—UGC. Universalist General Convention. Rev. Harry M. Cary, Jr., Secretary-Treasurer.
- 70.—WM. Wesleyan Methodist Connection of America.
- 71.—WU. Woman's Union Missionary Society of America. Miss Susan A. Pratt, Secretary-Tresurer.
- 72.—YMCA. Young Men's Christian Association. (International Com. of Y.M.C.A.'s of U.S.A. and Canada.), Mr. Arther Jorgensen, Honoray Secretary. 3 of 2 1-chome, Nishikanda, Kanda Ku, Tokyo. (Tel. Kanda 2001-2)
- 73.—YWCA. Young Women's Christian Association of the United States of America. Miss Mildred Roe,

- Secretary-Treasurer, Y.W.C.A. 12 Kita Kago Cho,
Kanda Ku, Tokyo.
- 74.—EPM. Board of Foreign Missions, Presbyterian Church in
England Rev. Edward Band, Secretary.
- 75.—PCC. Foreign Missions of the Presbyterian Church of
Canada. Miss Alma M. Burdick, Secretary.

LIST OF MISSIONARIES BY TOWNS

AIZU-WAKAMATSU—See Wa-
kamatsu Shi.

AKASHI SHI, HYOGO KEN.
Coles, Miss A. M. M. (retired)
—JEB.
Cuthberton, Miss Florence
JEB.
Smith, Miss I. Webster—J
EB.
Williams, Mr. F. T.—JEB.
Simeon, Miss R. B.—Ind.

AKITA SHI, AKITA KEN.
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—PE.

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KEN.**
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Ryan, Miss Esther L.—UCC.

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Dozier, Miss Helen—SBC.
Garrott, Rev. W. Maxfield—
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EC.
Hutchinson, Canon and Mrs.
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—IND.
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Smith, Miss Eloise G.—MEC.
Spencer, Rev. and Mrs. R. S.
—MEC.
Watkins, Miss Elizabeth T.—
IND.
Winther, Rev. and Mrs. J. M.
T.—LCA.

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MA KEN.**
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GENZAN, KOREA.
Stewart, Rev. and Mrs. S. A.
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—PS.
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S.
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Keagey, Miss Margaret D.—UCC.

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Gray, Mr. and Mrs. Frank H. JAM.

Randall, Mr. and Mrs. A E.—AG.

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INUYAMA MACHI, AICHI KEN.

Archer, Miss Anne L. (retired)—MSCC.

ITA MACHI, FUKUOKA KEN.

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Finlay, Miss L. Alice—MEC.

KAMI IIDA MACHI, NAGANO KEN.

Minkkinen, Rev. and Mrs T.—LGAF.

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Lediard, Miss Ella—UCC.

Lindsay, Miss Olivia C.—UCC.

Miles, Miss Mary—PN.

Norman, Rev. and Mrs. W. H. H.—UCC.

Reiser, Miss A. Irene—PN.

Shaw, Rev. and Mrs. H. R.—PE.

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Boyd, Miss Louisa H.—PE.

KAWARAGI MURA, HYOGO KEN.

Byers, Miss Florence M.—AG.
Gale, Mrs. Emma—IND.

KOBE SHI, HYOGO KEN.

Akana, Mrs. Catherine—ABC FM.

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Basil, Rt. Rev. Bishop—SPG.

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Edwards, Miss N.—SPG.

Ford, Rev. J. C.—SPG.

Fowells, Miss A.—SPG.

Fulton, Rev. and Mrs. S. P.—PS.

Gosden, Mr. Eric W.—JEB.

Hackett, Mr. and Mrs. H. W.—ABCFM.

Holland, Miss C. G.—MES.

Lea, Miss L.—SPG.

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MacLean, Miss Jean C.—PCC.

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Parker, Mr. and Mrs. Kenneth A.—UCC.

Robinson, Mr. and Mrs. C. C.—IND.

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Santee, Miss H. C.—IND.

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Sheppard, Miss E.—IND.

Smith, Miss E.—SPG.

Smith, Mr. and Mrs. Roy—MES.

Soal, Miss A. A.—JEB.

Stranks, Rev. and Mrs. C. J.—SPG.

Stubbs, Rev. and Mrs. David. C.—MES.

Taylor, Mrs. Mary—IND.

Thorlaksson, Rev. and Mrs. S. O.—LCA.

Troughton, Mr. and Mrs. H. W. F.—IND.

Vinall, Mr. and Mrs. G. H.—BS.

Voules, Miss J.—SPG.

Walker, Mr. and Mrs. F. B.—SPG.

Watts, Rev. and Mrs. F. E.—IND.

Wilkinson, Mr. and Mrs. S. S.—JEB.

Williams, Miss A.—SPG.

Wood, Miss V.—SPG.

Woolley, Miss Alice—IND.

Woodworth, Miss Olive F.—JEB.

Young, Dr. L. L.—PCC.

KEIJO SHI, KOREA.

Kerr, Rev. and Mrs. W. C.—PN.

Starkey, Miss Bertha F.—MEC.

KOCHI SHI, KOCHI KEN.

Brady, Rev. and Mrs. J. Harper—PS.

Dowd, Miss Annie H. (retired)—PS.

KOFU SHI, YAMANASHI KEN.

Douglas, Miss Leona M.—UCC.

Greenbank, Miss Katherine M.—UCC.

Haig, Miss Mary T.—UCC.

Suttie, Miss G.—UCC.

KOKURA SHI, FUKUOKA KEN.

Carver, Miss Dorothy—SBC.

Jesse, Miss Mary D.—SBC.

Lancaster, Miss Cecile—SBC.

**KORIYAMA SHI, FUKUSHI-
MA KEN.**

Anderson, Miss Irene—EC.
Lewis, Rev. and Mrs. H. M.—PE.

**KUMAMOTO SHI, KUMAMO-
TO KEN.**

Akard, Miss Martha—LCA.
Bach, Rev. and Mrs. D. G. M.—LCA
Lee, Miss Mabel—MEC.
Miller, Rev. and Mrs. L. S. G.—LCA.
Potts, Miss Marion—LCA.
Powlas, Miss Maud—LCA.
Schillinger, Rev. and Mrs. George W.—LCA.
Wright, Miss A. H.—IND.

KURE SHI, HIROSHIMA KEN.

Baggs, Miss M. C.—CMS.
Doubleday, Miss Stella C.—CMS.

**KURUME SHI, FUKUOKA
KEN.**

Goldsmith, Miss Mabel O.—CMS.
Moore, Rev. and Mrs. B. C.—RCA.

**KUSATSU MACHI, GUMMA
KEN.**

Bath, Miss Marie J.—PE.
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Nettleton, Miss Mary—PE.

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Chapman, Rev. and Mrs. J. J.—PE.
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Cobb, Rev. and Mrs. E. S.—ABCFM.
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Foote, Miss E. L.—PE.

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Morris, Rev. and Mrs. J. Kenneth—PE.
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Skiles, Miss Helen—PE.
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Cochran, Miss M. Eugenia—CJPM.
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Currell, Miss Susan McD.—PS.
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MOTO KEN.**

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Hessell, Rev. and Mrs. Egon
—OAM.

Hoyt, Miss Olive S.—ABC
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Shaver, Rev. and Mrs. I L.—
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MINAMIHARA MURA, CHIBA KEN.

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tired)—CMS.

Hughes, Miss Alice M. (re-
tired)—CMS.

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McKim, Miss Bessie—PE.

McKim, Miss Nellie—PE.

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—AFP.

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Lippard, Rev. and Mrs C. K.
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MORIOKA SHI, IWATE KEN.

Schroer, Rev. and Mrs. G. W.
ERC.

MUSASHINO MACHI, TOKYO FU.

Morse, Rev. Father W. P.—
PE.

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Killam, Miss Ada—UCC.

Staples, Miss Marie M.—UC
C.

Stone, Rev. and Mrs. A. R.—
UCC.

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Couch, Miss S. M.—RCA.

Fehr, Miss Vera J.—MEC.

Hagen, Miss Olive I.—MEC.

Mills, Rev. E. O.—SBC.

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CC.

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Towson, Rev. W. E. (retired)
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—MSCC.

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PE.

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Cragg, Rev. and Mrs. W. J.
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MM.

Field, Miss Sarah M.—ABC
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Husted, Miss Edith E.—ABC
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FM.

Stowe, Miss Mary E.—ABC
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P.—ABCFM.

Woodsworth, Rev. and Mrs
H. F.—UCC.

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tel A.—PN.

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Piercy, Rev. and Mrs. H. G.

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Powell, Miss L.—MSCC

Start, Dr. R. K.—MSCC.

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MM.

Miller, Miss Erma L.—MM.
Weidner, Miss Sadie Lea—
MM.

Whewell, Miss Elizabeth A.
—MM.

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Feely, Miss Gertrude—MES.

Kuyper, Rev. & Mrs. Hubert
—RCA.

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Hawkins, Miss F. B.—MSCC.

OKAYAMA SHI, OKAYAMA KEN

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Meyers, Rev. & Mrs. J. T.—
MES.

OKAZAKI SHI, AICHI KEN

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—PS.

Fatton, Miss Florence D.—PS.

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SHIGA KEN**

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OB.
Vories, Mrs. J. E.—OB.
Vories, Mr. & Mrs. W. M.—
OB.

OMUTA SHI, FUKUOKA KEN

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CMS.

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Cook, Miss M. M.—MES.
Dempsie, Rev. & Mrs. George
—JRM.

Field, Miss Ruth—MES.
Foote, Rev. & Mrs. J. A.—
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Hail, Mrs. Harriet W.—PN.
Hereford, Miss Grace—PN.
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Howard, Miss R. Dora
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Madden, Rev. & Mrs. M. B.—
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Martin, Rev. & Mrs. D. P.—
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Palmer, Miss Helen M.—PN.
Peavy, Miss Anne R.—MES.
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Stevens, Miss C. B.—MES.
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—ABCFM.

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ABCFM.

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Staveley, Miss J. Ann—CMS.

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Knipp, Rev. & Mrs. J. E.—UB.

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Winther, Miss Maya—LCA.

SANDA CHO, HYOGO KEN.

Thornton, Rev. and Mrs. S.
W.—OM.

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Batchelor, Ven. Archd. and
Mrs. John (retired)—CMS.

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PN.

Hereford, Miss Nannie—PN.
Koch, Paster and Mrs. Al-
fred—SDA.

Lake, Rev. and Mrs. Leo C.
—PN.

Niemi, Miss Tyyne—LGAF.
Savolainen, Rev. and Mrs. J.
V.—LGAF.

Smith, Miss Janet C.—PN.
Walsh, Rt. Rev. and Mrs. G.
J.—CMS.

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Bradbury, Miss Iva—JRM.

Charles, Miss Elizabeth—
JRM.

Dann, Miss Janet M.—JRM.
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 Fesperman, Rev. and Mrs. F.
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 ERC.
 Gerhard, Miss Mary E.—
 ERC.
 Gerhard, Rev. and Mrs. P. L.
 ERC.
 Gerhard, Mr. and Mrs. R. H.
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 Sipple, Mr. and Mrs. Carl S.
 —ERC.
 Smith, Miss Harriet P.—
 ERC.
 Stoudt, Mr. and Mrs. O. M.
 ERC.
 Thomas, Miss Irene—JRM.
 Torbet, Miss Isabel—JRM.
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 Wright, Miss Phyllis—JRM.
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 Zoll, Mr. Donald—PE.
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KEN.
 Farnum, Rev. and Mrs. M. D.
 —ABF.
SHIMOICHI MURA, I NARA
KEN.
 Richardson, Miss Helena—
 JEB.
SHIMONOSEKI SHI, YAMA-
GUCHI KEN.
 Dunlop, Mrs. J. G.—PN.
 Holmes, Miss Mary—SPG.
 Mackenzie, Miss Virginia M.
 —PN.
 Pieters, Miss Johana A.—
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 Strong, Rev. G. N.—SPG.
SHIMOTSUMA MACHI, IBA-
RAKI KEN.
 Binford, Mr. and Mrs. Guer-
 ney—AFP.
SHINGU SHI, WAKAYAMA
KEN.
 Chapman, Rev. and Mrs. E.
 N.—PN.
SHIZUOKA SHI, SHIZUOKA
KEN.
 Andrews, Miss Sarah S.—
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 Bagley, Miss Kate—IND.
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 Leith, Miss M. Isobel—UCC.
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 UCC.
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 G.—EPM.
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 Little, Dr. and Mrs. J. L.—
 EPM.
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- Webber, Mr. and Mrs. Perry
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Heighton, Miss Ruth—PCC.
Hermanson, Miss Hildur—
PCC.
Ramsay, Miss Margaret M.—
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Gardner, Miss Emma E.—
PS.
Moore, Rev. and Mrs. J. W.
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Munroe, Rev. and Mrs. H. H.
—PS.
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- TAKATA SHI, NIIGATA KEN.**
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C.—MSCC.
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Dickson, Rev. and Mrs. J. I.
—PCC.
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MacMillan, Rev. and Mrs.
Hugh—PCC.
Newbury, Miss Georgia M.—
PCC.
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CMS.
Schell, Miss Naomi—SBC.
- TOCHIGI MACHI, TOCHIGI KEN.**
Andrews, Rev. and Mrs. R.
W.—PE.
- TOKUSHIMA SHI, TOKUSHIMA KEN.**
Bryan, Rev. and Mrs. Harry
H.—PS.
Hassell, Rev. and Mrs. A. P.
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Logan, Rev. and Mrs. C. A.
—PS.
Lumpkin, Miss Estelle—PS.
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Palmore, Rev. and Mrs. P.
L.—MES.
- TOKYO SHI.**
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Alexander, Rev. and Mrs. R.

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 Bishop, Rev. and Mrs. Charles (retired)—MEC.
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 Brumbaguh, Rev. and Mrs. T. T.—MEC.
 Buncombe, Rev. W. P.—CMS.
 Burnside, Miss Ruth—PE.
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 Cary, Mrs. H. M.—UGC.
 Cary, Rev. Harry M., Jr.—UGC.
 Chappell, Miss Constance C.—UCC.
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 Helm, Rev. and Mrs. N. T.
 —PN.
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 Hitch, Mr. T. G.—YM.
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 Iglehart, Rev. and Mrs. E. T.
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 Jost, Miss H. J.—UCC.
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 Juergensen, Miss Marie—AG.
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 YWCA.
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 EC.
 Lade, Miss Helen R.—PE.
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 lis—PN.
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 Mayer, Rev. and Mrs. P. S.
 —EC.
 McCaleb, Mr. J. M.—IND.
 McCoy, Rev. and Mrs. R. D.
 —UCMS.
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 —ERC.
 Miller, Miss Jessie M.—
 MSCC.
 Mosimann, Rev. and Mrs.
 Otto—LM.
 Moss, Rev. Frank H., Jr.—
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 Murray, Miss Edna B.—PE.
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 Nothhelfer, Rev. and Mrs.
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 Nuno, Miss Christine M.—
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 Olsen, Dr. and Mrs. E. H.—
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 Paine, Miss Mildred Anne—
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 Peters, Miss Augusta F.—PE.
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 Pider, Miss Myrtle Z.—MEC.
 Fifer, Miss B. Catherine—

ERC.

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 Ray, Rev. and Mrs.. Hermon
 S.—SBC.
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 Reischauer, Rev. and Mrs.
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 AFP.
 Roberts, Miss Alice (retired)
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 Rolfe, Lt. Col. and Mrs. V. E.
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 ABF.
 Sansbury, Rev. and Mrs. C,
 K.—SPG.
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 line—PE.
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 Schweitzer, Miss Edna M.—
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 Shaeffer, Miss Mabel R.—
 PE.
 Shaw, Rev. and Mrs. R. D. M.
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 Smyth, Brigadier Annie—
 SA.
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 MEC.
 Starr, Dr. and Mrs. Paul V.
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 PE.
 Stockdale, Miss Katherine F.
 —SPG.

Tanner, Miss K.—SPG.

Tapson, Miss Minna (re-
 tired)—CMS.

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Uttley, Miss Irene C.—CMS.

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Viall, Rev. Fr. Kenneth L.A.
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Walser, Rev. & Mrs. T. D.—
 PN.

White, Miss Sarah G.—PE.

Whitehead, Miss Dora—IND.

Woodward, Rev. & Mrs. Stan-
 ley C.—CMS.

Woolley, Miss Katherine—
 SPG.

Wraight, Miss Marion—JRM.

TOTTORI SHI, TOTTORI KEN

Bennett, Rev. and Mrs. H. J.
 —KK.

Fanning, Miss Katherine F.
 —ABCFM.

TOYAMA SHI, TOYAMA KEN

Armstrong, Miss Margaret E.
 —UCC.

Tweedle, Miss E. Gertrude—
 UCC.

Wright, Rev. & Mrs. R. C.—
 —UCC.

TOYOHASHI SHI, AICHI KEN

McIlwaine, Rev. R. Heber—
 PFM-I.

Moore, Rev. & Mrs. L. W.—
 PS.

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Bovenkirk, Rev. & Mrs. H. G.,

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 KEN

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—MEC.
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MEC.
Draper, Miss Winifred F.—
MEC.
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KEN**
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LIST BY MISSIONS

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dai.

13. Fukyu Fukuin Kyokai.
(See OAM).

14. General Mission Board of
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oka.

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te.

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- 16. Japan Apostolic Mission.**
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 Gray, Mr. & Mrs. F. H., Ikoma, Nara Ken.
- 17. Japan Book and Tract Society.**
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- 18. Japan Evangelistic Band.**
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 Dann, Miss Janet M., Sendai.
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Winther, Miss Maya, Saga Shi.

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Salonen, Rev. & Mrs. K. (A).

Savolainen, Rev. & Mrs. J. V., Sapporo.

Uusitalo, Miss S. S., Tokyo.

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- Shacklock, Rev. & Mrs. F., Hirosaki Shi.
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- Johnson, Miss Katharine, Hiroshima.
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- Matthews, Rev. & Mrs. W. K., Nishinomiya.
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- Tumlin, Miss Mozelle (A).
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28. Board of Foreign Missions of the Methodist Protestant Church.

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Watts, Rev. & Mrs. H. G.,
 Niigata.

30. Nihon Kirisuto Kyokai (Presbyterian & Reformed).

31. Nihon Methodist Kyokai (UCC, MEC, MES).

32. Nihon Sei Ko Kai (CMS, MSCC, PE, SPG).

33. Osaka Mission. Thornton, Rev. & Mrs. S. W., Sanda Cho, Hyogo Ken.

34. Ost Asian Mission (East Asia Mission).

35. Omi Brotherhood.

Vories, Mr. & Mrs. John, Omi-
 Hachiman.
 Vories, Mrs. J. E., Omi-Hachi-
 man.
 Vories, Mr. & Mrs. W. M., Omi-
 Hachiman.

36. Oriental Missionary Socie- ty (Holiness Church).

37. Board of Foreign Missions, Presbyterian Church in Canada.

Anderson, Miss Mary E. (A).
 MacDonald, Miss Ethel G.,
 Kobe.
 MacKay, Rev. Malcolm R.,
 Kobe.
 MacLean, Miss Jean C., Kobe.
 Murphy, Miss Gladys M. (A).
 Young, Dr. L. L., Kobe (Mrs.
 Young absent)

38. Domestic and Foreign Missionary Society of the Protestant Episcopal Church in America.

(a) Missionary District of Kyoto.

Cannell, Miss Mona C. (A).
 Chapman, Rev. & Mrs. J. J.,
 Kyoto.

Dickson, Miss L. E., Nara.
 Disbrow, Miss H. J., Kyoto.
 Foote, Miss Edith L., Kyoto.
 Hester, Miss M. W., Nara.
 Johnson, Miss Thora, Kyoto.
 Jones, Dr. & Mrs. F. M., Osaka.
 Lloyd, Rev. & Mrs. J. H., Waka-
 yama.
 Morris, Rev. & Mrs. J. K.,
 Kyoto.
 Nichols, Rt. Rev. & Mrs. S. H.
 Kyoto.
 Oglesby, Mrs. J. M., Kyoto.
 Paine, Miss M. R., Obama.
 Powell, Miss C. R., Fukui Shi.
 Shaw, Rev. & Mrs. H. R., Kana-
 zawa.
 Skiles, Miss Helen, Kyoto.
 Smith, Rev. & Mrs. P. A.,
 Osaka.
 Summers, Miss Gertrude, Kyoto.
 Van Kirk, Miss A. S., Osaka.
 Williams, Miss H. R., Kyoto.

**(b) Missionary District of
North Tokyo.**

Andrews, Rev. & Mrs. R. W.,
 Tochigi.
 Barbour, Miss Ruth, Tokyo.
 Bath, Miss Marie L., Kusatsu.
 Bowles, Dr. & Mrs. H. E. (A).
 Boyd, Miss Louisa H., Kawagoe
 Machi.
 Branstad, Mr. Karl E., Tokyo.
 Burnside, Miss Ruth, Tokyo.
 Chappell, Rev. & Mrs. James,
 Mito.
 Cornwall-Legh, Miss M. H.,
 Kusatsu.
 Elliott, Dr. Mabel E., Tokyo.
 Evans, Rev. & Mrs. C. H.,
 Tokyo.
 Foerstel, Miss Ella L. A., Tokyo.
 Foote, Mr. & Mrs. E. W., Tokyo.
 Fowler, Mr. & Mrs. J. E., Tokyo.
 Gardiner, Miss Ernestine W.,
 Tokyo.
 Heywood, Miss C. G., Tokyo.
 Hubbard, Miss Jeannette, To-
 kyō.
 Hubbard, Dr. & Mrs. John P.,
 Tokyo.

Humphreys, Miss Marian,
 Nikko.
 Knapp, Deaconess S. T., Tokyo
 Marshall, Mr. & Mrs. George
 H., Tokyo.
 McGill, Miss Mary B., Kusatsu
 McKim, Miss Bessie M., Mito.
 McKim, Miss Nellie, Mito.
 Morse, Rev. Father W. P.,
 Tokyo Fuka.
 Murray, Miss Edna B., Tokyo.
 Nettleton, Miss Mary, Kusatsu.
 Nuno, Miss Christine M., Tokyo.
 Peters, Miss Augusta F., Tokyo
 Pond, Miss Helen M., Tokyo.
 Reifsnider, Rt. Rev. & Mrs. C.
 S., Tokyo.
 Rose, Rev. & Mrs. Lawrence,
 Tokyo.
 Rusch, Mr. Paul S., Tokyo.
 St. John, Mrs. Alice C., Tokyo.
 Schaeffer, Miss Mabel R.,
 Tokyo.
 Schereschewsky, Miss Caroline,
 Tokyo Fuka.
 Scott, Mr. & Mrs. R. W., Tokyo.
 Shippis, Miss Helen K., Tokyo.
 Spackman, Rev. & Mrs. H. C.,
 Tokyo.
 Viall, Rev. Kenneth L. A.
 (S. S. J. E.), Tokyo Fuka.
 White, Miss Sarah G., Tokyo.
**(c) Missionary District of
Tohoku.**

Binsted, Rt. Rev. & Mrs. N. S.,
 Sendai.
 Boyle, Miss Helen, Sendai.
 Draper, Rev. & Mrs. W. F.,
 Sendai.
 Gray, Miss Gladys, Sendai.
 Harrison, Rev. & Mrs. E. R.,
 Akita.
 Hittle, Miss Dorothy, Sendai.
 Jansen, Miss Bernice, Sendai...
 Lewis, Rev. & Mrs. H. M., Kori-
 yama.
 Moss, Rev. Frank H., Jr., Tokyo.
 Ranson, Deaconess Anna L.,
 Isoyama.
 Spencer, Miss Gladys, Aomori.
 Zoll, Mr. Donald L., Sendai.

39. Independent Board for Presbyterian Foreign Missions.

McIlwaine, Rev. R. Heber, Toyohashi Shi.

40. Board of Foreign Missions of the Presbyterian Church of the United States of America.

Barnard, Rev. & Mrs. C. E., Hiroshima.
 Bovenkerk, Rev. & Mrs. H. G., Tsu, Ise.
 Buchanan, Rev. & Mrs. Daniel C., Kyoto.
 Chapman, Rev. & Mrs. E. N., Shingu Machi.
 Chapman, Rev. & Mrs. G. K. (A).
 Clark, Rev. & Mrs. E. M., Kobe.
 Daugherty, Miss Lena G. (A) Nov. 1st, Tokyo.
 Dunlop, Mrs. J. G., Shimonoseki.
 Evans, Miss Elizabeth M., Sapporo.
 Gillilan, Miss Elizabeth, Tokyo.
 Grube, Miss Alice, Osaka.
 Hail, Mrs. Harriet W., Osaka.
 Halsey, Miss Lila S., Tokyo.
 Hannaford, Rev. & Mrs. Howard D., Tokyo.
 Helm, Mr. & Mrs. Nathan T., Tokyo.
 Hereford, Miss Grace, Osaka.
 Hereford, Miss Nannie, Sapporo.
 Hereford, Rev. W. F., Hiroshima.
 Kerr, Rev. & Mrs. William C., Keijo, Korea.
 Lake, Rev. & Mrs. Leo C., Sapporo.
 Lamott, Rev. & Mrs. Willis C., Tokyo.
 London, Miss Matilda H., Tokyo.
 McCrory, Miss Carrie H., Otaru.
 McDonald, Miss Mary D., Tokyo.
 Mackenzie, Miss Virginia M., Shimonoseki.
 Martin, Rev. & Mrs. David P.,

Osaka.

Miles, Miss Mary, Kanazawa.
 Monk, Miss Alice M. (A).
 Oltman, Mr. & Mrs. Paul V. (A).
 Palmer, Miss Helen M., Osaka.
 Ransom, Miss Mary H. (A).
 Reeve, Rev. & Mrs. W. S., Osaka.
 Reischauer, Rev. & Mrs. A. K., Tokyo.
 Reiser, Miss A. Irene, Kanazawa.
 Riker, Miss Jessie, Yamada.
 Riker, Miss Susannah M., Osaka.
 Smith, Miss Janet C., Sapporo.
 Smith, Rev. & Mrs. John C., Wakayama.
 Tremain, Rev. & Mrs. Martel A., Hokkaido.
 Thomas, Rev. Winburn T., Kyoto.
 Walling, Miss C. Irene, Tokyo.
 Walser, Rev. & Mrs. Theodore D., Tokyo.
 Wells, Miss Lillian A. (A), Yamaguchi.

41. Executive Committee of Foreign Missions of the Presbyterian Church in the United States. (So Presbyterian).

Archibald, Miss Margaret, Nagoya.
 Brady, Rev. & Mrs. J. Harper, Kochi.
 Brvan, Rev. & Mrs. Harry H., Tokushima.
 Buchanan, Miss Elizabeth O., Gifu.
 Buchanan, Rev. & Mrs. Percy W., Nagoya.
 Buchanan, Rev. & Mrs. Walter McS., Marugame.
 Buckland, Miss Ruth, Nagoya.
 Crawford, Rev. & Mrs. Vernon A., Okazaki.
 Currell, Miss Susan, Marugame.
 Dowd, Miss Annie (retired), Kochi.
 Erickson, Rev. & Mrs. S. M.,

Takamatsu.
 Fulton, Rev. & Mrs S. P., Kobe.
 Gardner, Miss Emma Eve,
 Takamatsu.
 Hassell, Rev. & Mrs. A. Pierson,
 Tokushima.
 Kirtland, Miss Leila G., Maru-
 gamo.
 Logan, Rev. & Mrs. Charles A.,
 Tokushima.
 Lumpkin, Miss Estelle, Toku-
 shima.
 McAlpine, Rev. & Mrs. James
 A., Gifu.
 McIlwaine, Rev. William A. (A).
 Moore, Rev. & Mrs. J. Wallace,
 (retired), Takamatsu.
 Moore, Rev. & Mrs. Lardner W.,
 Toyohashi.
 Munroe, Rev. & Mrs. Harry H.,
 Takamatsu.
 Myers, Rev. & Mrs. Harry W.,
 Kobe.
 Ostrom, Rev. & Mrs. H. Conrad,
 Kobe.
 Patton, Miss Annie, Nagoya.
 Patton, Miss Florence (retired),
 Nagoya.

Robinson, Miss Amy, Nagoya.
 Smythe, Rev. & Mrs. L. C. M.
 (A).

42. Reformed Church in America.

Bruns, Rev. & Mrs. Bruno (A).
 Couch, Miss S. M., Nagasaki.
 Darrow, Miss Flora, Tokyo
 Hoekje, Rev. & Mrs. W. G.,
 Tokyo.
 Kuyper, Rev. & Mrs. H., Oita.
 Luben, Rev. & Mrs. B. M. (A).
 Moore, Rev. & Mrs. B. C.,
 Kurume.
 Noordhoff, Miss Jean (A).
 Oltmans, Rev. & Mrs. A. (re-
 tired), Tokyo.
 Oltmans, Miss C. Janet,
 Yokohama.
 Pieters, Miss Johana A.,
 Shimonoseki.
 Reeves, Miss Virginia, Yokohama.

Shaffer, Rev. & Mrs. Luman J.
 (A).
 Stegeman, Rev. & Mrs. H. V.E.,
 Yokohama.
 Taylor, Miss Minnie (retired),
 Nagasaki.
 TerBorg, Rev. & Mrs. John,
 Tokyo.
 Walvoord, Miss Florence C. (A).
 Zander, Miss Helen R., Yoko-
 hama.
 43. Salvation Army.
 Best, Major & Mrs. Arthur,
 Tokyo.
 Davidson, Adjutant & Mrs.
 Charles, Tokyo.
 Rolfe, Lieut. Col. & Mrs. V. E.,
 Tokyo.
 Smyth, Brigadier Annie, Tokyo.

44. Scandinavian American Alliance Mission.

Anderson, Rev. Joel, Tokyo.
 Carlson, Rev. C. E., Tokyo.

45. Southern Baptist Con- vention.

Carver, Miss Dorothy, Fukuoka.
 Clarke, Rev. W. H. (A).
 Dozier, Mrs. C. K., Fukuoka.
 Dozier, Rev. & Mrs. Edwin B.,
 Fukuoka.
 Dozier, Miss Helen, Kokura.
 Garrott, Rev. W. Maxfield,
 Fukuoka.
 Jesse, Miss Mary D., Kokura.
 Lancaster, Miss Cecile, Kokura.
 Mills, Rev. E. O., Nagasaki.
 Ray, Rev. & Mrs. Hermon S.,
 Tokyo.
 Ray, Rev. & Mrs. J. F., Hiro-
 shima.
 Schell, Miss Naomi, Tabata.

46. Seventh Day Adventists.

Anderson Pastor & Mrs. A. N.
 (A).
 Armstrong, Pastor & Mrs. V. T.
 (A).
 Dietrich, Pastor & Mrs. George,
 Kobe.

Evans, Pastor & Mrs. H. P., Tokyo.

Forshee, Mr. & Mrs. Clayton D., Tokyo.

Koch, Pastor & Mrs. Alfred, Sapporo.

Kraft, Mr. & Mrs. Edward J., Tokyo.

Millard, Mr. & Mrs. Francis R., Tokyo.

Nelson, Pastor & Mrs. A. N., Showa Machi, Chiba Ken.

Olsen, Dr. & Mrs. E. H., Tokyo.

Perkins, Mr. & Mrs. H. J. (A).

Starr, Dr. & Mrs. Paul V., Tokyo.

Thurston, Mr. & Mrs. C. F., Tokyo.

Webber, Mr. & Mrs. Perry A., Showa Machi, Chiba Ken.

47. Society for the Propagation of the Gospel in Foreign Parts.

(a) Kobe Diocese:

Allen, Rev. E., Kobe.

Basil, Rt. Rev. Bishop, Kobe.

Druitt, Miss M., Kobe.

Edwards, Miss N., Kobe.

Ford, Rev. J. C., Kobe.

Fowells, Miss A., Kobe.

Holmes, Miss Mary, Shimono-seki.

Lea, Miss L., Kobe.

Smith, Miss E., Kobe.

Stokes, Miss K. S. (A).

Stranks, Rev. & Mrs. C. J., Kobe Shigai.

Strong, Rev. G. N., Shimono-seki.

Voules, Miss J., Kobe.

Walker, Mr. & Mrs. F. B., Kobe.

Williams, Miss A., Kobe.

Wood, Miss V., Kobe.

(b) Tokyo Diocese:

Chope, Miss D. M., Tokyo.

Hallstone, Miss M. E., Tokyo.

Phillipps, Miss E. G. (A).

Shaw, Rev. & Mrs. R. D. M., Tokyo.

Sisters of the Community of the Epiphany.

Stockdale, Miss Katherine F., Tokyo.

Tanner, Miss L. K., Tokyo.

Trott, Miss Dorothea E., Tokyo.

Woolley, Miss Katherine, Tokyo.

(c) South Diocese:

Heaslett, Most Rev. Bishop & Mrs. S., Yokohama.

Pott, Rev. Roger, Yokohama.

Sansbury, Rev. & Mrs. C. K., Tokyo.

Shepherd, Miss K., Hiratsuka.

Wordsworth, Miss R., Samukawa, Chiba Shi.

48. Foreign Missionary Society of the United Brethren in Christ.

Knipp, Rev. & Mrs. J. E., Otsu Shi.

Shively, Rev. & Mrs. B. F., Kyoto.

49. United Church of Canada.

(a) General Board:

Ainsworth, Rev. & Mrs. F., Matsumoto.

Albright, Rev. & Mrs. L. S., Tokyo.

Bates, Rev. & Mrs. C. J. L., Nishinomiya.

Bott, Rev. & Mrs. G. E., Tokyo.

Cragg, Rev. & Mrs. W. J. M., Nishinomiya.

Hennigar, Rev. & Mrs. E. C., Tokyo.

Holmes, Rev. & Mrs. C. P., Fukui.

McKenzie, Rev. & Mrs. A. P., Nishinomiya.

McWilliams, Rev. & Mrs. W. R., Shizuoka.

Newman, Rev. & Mrs. R. G., Nagoya.

Norman, Rev. & Mrs. Daniel (retired), Karuizawa.

Norman, Rev. & Mrs. W. H. H.,

Kanazawa.

Outerbridge, Rev. & Mrs. H. W., Nishinomiya.
 Parker, Mr. & Mrs. K. A., Kobe.
 Price, Rev. & Mrs. P. G., Nagoya.
 Stone, Rev. & Mrs. A. R., Nagano.
 Whiting, Rev. & Mrs. M. M. (A).
 Woodsworth, Rev. & Mrs. H. F., Nishinomiya.
 Wright, Rev. & Mrs. R. C., Toyama.

(b) Women's Missionary Society:

Allen, Miss A. W., Tokyo.
 Armstrong, Miss Margaret E., Toyama Shi.
 Barr, Miss Lulu M., Tokyo.
 Callbeck, Miss Louise M., Kanazawa Shi.
 Chappell, Miss Constance S., Tokyo.
 Cook, Miss Dulcie (A).
 Courtice, Miss Sybil R., Tokyo.
 Clazie, Miss Mabel G., Tokyo.
 Douglas, Miss Leona M., Kofu Shi.
 Drake, Miss Katharine (A).
 Govenlock, Miss Isabel, Shizuoka Shi.
 Graham, Miss Jean A. C., Tokyo.
 Greenbank, Miss Katherine M., Kofu Shi.
 Haig, Miss Mary T., Kofu Shi.
 Hamilton, Miss F. Gertrude, Tokyo.
 Hargrave, Miss I. M. (A).
 Hurd, Miss Helen R., Ueda Shi.
 Jost, Miss E. E., Tokyo.
 Jost, Miss H. J., Tokyo.
 Keagey, Miss Margaret D., Hamamatsu Shi.
 Killam, Miss Ada, Nagano Shi.
 Kinney, Miss Jane M. (A).
 Lediard, Miss Ella, Kanazawa Shi.
 Lehman, Miss Lois, Tokyo.
 Leith, Miss M. Isobel, Shizuoka

Shi.

Lindsay, Miss Olivia C., Kanazawa Shi.
 McLachlan, Miss A. May, Shizuoka Shi.
 McLeord, Miss Anna O. (A).
 Rorke, Miss M. Luella, Fukui Shi.
 Ryan, Miss Esther L., Fukui Shi.
 Sadler, Miss Neta, (A).
 Saunders, Miss Violet (A).
 Scruton, Miss M. Fern, Ueda Shi.
 Staples, Miss Marie M., Nagano Shi.
 Strothard, Miss Alice O., Shizuoka Shi.
 Suttle, Miss Gwen, Kofu Shi.
 Tweedie, Miss E. Gertrude, Toyama Shi.

50. United Christian Missionary Society.

Clawson, Miss Bertha F. (retired), Tokyo.
 McCoy, Rev. & Mrs. R. D., Tokyo.
 Trout, Miss Jessie M., Tokyo.
 Young, Rev. & Mrs. T. A. (A).

51. Universalist General Convention.

Bowen, Miss Georgene (A).
 Cary, Mrs. H. M., Tokyo.
 Cary, Rev. Harry M., Jr., Tokyo.
 Downing, Miss Ruth G., Tokyo.
 Hathaway, Miss M. Agnes (retired), Zushi.
 No verification received.

52. Wesleyan Methodist Connection of America.

Gibbs, Rev. & Mrs. M. A. (A).

53. World's Sunday School Convention

54. Woman's Union Missionary Society of America.

Loomis, Miss Clara D., Yokohama.

Lynn, Mrs. Harrison A. (A).
 Pratt, Miss Susan A., Yokohama.
 Rogers, Miss Margaret S. (A).
 Tracy, Miss Mary E., Yokohama.

55. Tokyo Mission (Formerly Yotsuya Mission).

Cunningham, Mr. & Mrs. W. D., Tokyo.
 Hitch, Miss Annie May, Tokyo.
 Hitch, Mr. Thomas G., Tokyo.
 Jones, Miss Ethel, Tokyo.
 Shimmel, Miss Edith, Tokyo.

56. Young Men's Christian Association.

Durgin, Mr. & Mrs. Russell L., Tokyo.
 Jorgensen, Mr. & Mrs. Arthur, Tokyo.

57. Young Women's Christian Association.

Hockin, Miss Margaret, Tokyo.
 Kaufman, Miss Emma R., Tokyo.
 Roe, Miss Mildred, Tokyo.

58. Board of Foreign Missions of Presbyterian Church in Canada (Formosa).

Adams, Miss Ada E., Taihoku.
 Burdick, Miss Alma M., Tansui.
 Chisholm, Miss Ethel (A).
 Dickson, Rev. & Mrs. James I., Tansui.
 Douglas, Miss Dorothy C., Tokyo Lang. Sch. (or Tansui).
 Gushue-Taylor, Dr. & Mrs. G., Taihoku.
 Heighton, Miss Ruth, Taihoku.
 Hermanson, Miss Hildur, Taihoku.

Mackay, Mr. & Mrs. George W., Tansui.

MacMillan, Rev. & Mrs. Hugh A., Tansui.

Newbury, Miss Georgia M., Tansui.

Ramsay, Miss Margaret, Taihoku.

Stevens, Dr. & Mrs. Eugene, Taihoku.

Taylor, Miss Isabel, Tansui.

Weir, Miss Mildred, Taihoku.

Wilkie, Rev. & Mrs. J. Douglas (A).

59. Foreign Missions of the Presbyterian Church of England. (Formosa).

Adair, Miss Lily, Shoka.

Band, Rev. Edward, Tainan.

Beattie, Miss Margaret W., Tainan.

Cullen, Miss Gladys S., Tainan.
 Cumming, Dr. & Mrs. G. G., Shoka

Elliott, Miss Isabel, Shoka.

Galt, Miss Jessie W., Tainan.

Gauld, Miss Gretta, Tainan.

Gauld, Mrs. M. A., Tainan.

Healey, Rev. & Mrs. F. G., Tokyo.

Landsborough, Dr. & Mrs. D. (A).

Little, Dr. & Mrs. J. L., Shoka.

Livingston, Miss A. A., Tainan.

Mackintosh, Miss S. E., Tainan.

MacLeod, Rev. & Mrs. D. (A).

MacLeod, Miss Ruth, Tainan.

Marshall, Rev. & Mrs. D. F., Tainan.

Montgomery, Rev. & Mrs. W. E., Tainan.

Singleton, Mr. & Mrs. L. (A).

Weighton, Mr. R. G. P., Tainan.

ALPHABETICAL LIST

The order is as follows: Name; Year of arrival in Japan or of joining the Mission; Initials of Missionary Society or Board; Address; Telephone Number; and Postal Transfer Number.

A

- Abel, Miss Dorothy L., 1927,**
MBW—Olivet, Illinois, U.S.A.
- Abel, Mr. & Mrs. Fred, MBW—**
Olivet, Illinois, U.S.A.
- Ackers, Miss Mary Jane, 1933,**
MM—Ogaki, Gifu Ken.
- Acock, Miss Amy A., 1905, ABF**
—% ABFMS, 152 Madison
Ave., New York City.
- Acock, Miss Winifred M., 1922,**
ABF—% ABFMS, 152 Madison
Ave., New York City.
- Adair, Miss Lily, 1911, EPM—**
Shoka, Formosa.
- Adams, Miss Ada E., 1927, PCC**
Taihoku, Formosa.
- Adams, Miss Alice P., 1891 (re-**
tired), ABCFM—195 Kadota
Yashiki, Okayama. (Tel. 1297)
- Ainsworth, Rev. & Mrs. Fred,**
1915, UCC—1530 Yotsuya
Machi, Matsumoto Shi, Na-
gano Ken.
- Akana, Mrs. Catherine, 1929,**
ABCFM—59 Nakayamate
Dori 6-chome, Kobe. (Tel.
Motomachi 2865).
- Akard, Miss Martha, 1913, LCA**
—Kyushu Jo Gakuin, Ku-
mamoto Shigai. (Tel. 2187)
- Albright, Rev. & Mrs. L. S.,**
1926, UCC—23 Kami Tomi-
zakacho, Kolshikawa, Ku.
Tokyo.
- Alexander,, Rev. & Mrs. R. P.,**
1893, 1896 (retired), MEC—
2 Aoyama Gakuin, Shibuya
Ku, Tokyo. (Tel. Aoyama
2008-2010).
- Alexander, Miss Virginia E.,**
1903 (retired), MEC—1205
Michigan Ave., Albion, Michi-
gan.
- Allen, Miss Annie W., 1905, UCC**
—Aisei Kan, 47 2-chome, Ka-
meido, Joto Ku, Tokyo. (Tel.
Sumida 3102).
- Allen, Rev. E., AKC, 1927, SPG**
—15 Shimoyamate Dori 5-
chome, Kobe.
- Allen, Miss Thomasine, 1915,**
ABF—Franklin, Indiana, U.
S. A.
- AMERICAN BIBLE SOCIETY,**
2 Ginza 4-chome, Kyobashi
Ku, Tokyo. (Tel. Kyobashi
6405).
- AMERICAN TRACT SOCIETY,**
4 Ginza 5-chome, Kyobashi
Ku, Tokyo.
- Anderson, Pastor & Mrs. A. N.,**
1914, SDA—Chico, California,

U.S.A.

Anderson, Miss Irene. 1928. EC—95 Shimizudai, Koriyama, Fukushima Ken.

Anderson, Rev. Joel (Wife absent), 1900, SAM—15 Uenohara, Nakano, Tokyo.

Anderson, Miss Mary E., 1930, PCC—Acton, Ontario, Canada.

Anderson, Miss Myra P., 1922, MES—% Hiroshima Jo Gakuin, Hiroshima. (Tel. 506).

Andrews, Miss Olive M. E., 1927, IND—5929 Oi Ito Machi, Shinagawa Ku, Tokyo.

Andrews, Rev., Ph.D., & Mrs. R. W., 1899, PE—2 Irifunesho, Tochigi Machi, Tochigi Ken.

Andrews, Miss Sarah S., 1916, IND—37 Oiwa Miyashita Cho, Shizuoka.

Ankeney, Rev. & Mrs. Alfred, 1914, 1923, ERC—1505 Race St., Philadelphia, Pa., U.S.A.

Archer, Miss Anne L., 1899 (retired), MSCC—40 Kinoshita, Inuyama, Aichi Ken.

Archibald, Miss Margaret, 1928, PS—5-chome, Nagahel Cho, Nagoya.

Armstrong, Miss Margaret E., 1903, UCC—274 Sogawa Cho, Toyama Shi, Toyama Ken. (Tel. 2126).

Armstrong, Pastor & Mrs. V. T., 1921, SDA—341 S.E. 47th Ave., Portland, Ore., U.S.A.

Ashbaugh, Miss Adella M., 1908, MEC—Kassui Jo Gakko, Higashi Yamate, Nagasaki.

Aurell, Rev. & Mrs. K. E., 1891, BS—645 Kugahara, Omori Ku, Tokyo.

Axling, Rev. (D.D.) & Mrs. William, 1901, ABF—5 Nichome, Shirakawa Cho, Fukagawa Ku, Tokyo. (Tel. Misaki Tabernacle, Kanda 1628).

B

Bach, Rev. & Mrs. D. G. M., 1916, LCA—388 Shinyashiki Machi, Kumamoto.

Baggs, Miss M. C., 1925, CMS—7 2-chome, Nobori Cho, Kure Shi.

Bagley, Miss Kate, 1917, IND—12 1-chome, Higashi Kusabuka Cho, Shizuoka.

Bailey, Miss Barbara M., 1919, MEC—4 Aoyama Gakuin, Shibuya Ku, Tokyo. (Tel. Aoyama 2011).

Bailey, Miss H., 1927, MSCC—Kitsune Ike, Nagano Shi.

Baker, Miss Elsie M., 1924, CMS—42 London Road, Seven Oaks, Kent, England.

Baldwin, Miss Cecily M., 1930, CMS—35 Heath St. West, Toronto, Canada.

Baldwin, Mrs. J. McQ., 1893, CMS—35 Heath St. West, Toronto, Canada.

Band, Rev. Edward (Wife, absent) 1912, EPM—Presbyterian Middle School, Tainan, Formosa.

Barbour, Miss Ruth, 1931, PE St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Hospital: Kyobashi 6101-5).

- Barnard, Rev. & Mrs. C. E., 1920, 1931, PN—Hiroshima.
- Barr, Miss Lulu M., 1920, UCC—2 Torizaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058).
- Barth, Rev. & Mrs. N. H., 1928, AG—1720 Shinohara Cho, Yokohama.
- Basil, Rt. Rev. Bishop, D.D., 1910, SPG—Gwai, 15 Shimoyamate Dori 5-chome, Kobe.
- Batchelor, Ven. Archdeacon (D. D.), & Mrs. John, 1879 (retired), CMS—1 Kita Sanjo Nishi 3-chome, Sapporo, Hokkaido.
- Bates, Rev. (D.D.) & Mrs. C. J. L., 1902, UCC—Kwansei Gakuin, Koto Mura, Nishinomiya.
- Bates, Miss E. L., 1921, UCC—2 Torizaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058).
- Bath, Miss Marie J., 1934, PE Kusatsu, Gumma Ken.
- Bauernfeind, Miss Susan M., 1900, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546; F.C. Tokyo 70367).
- Bazeley, Miss B. Rose, 1926, JEB—Naizen, Yagi Cho, Taikaichi Gun, Nara Ken.
- Beattie, Miss Margaret, 1933, EPM—% Presbyterian Girls' School, Tainan, Formosa.
- Beatty, Mr. & Mrs. Harold E., 1921, IND—108 Kunitama Dori 4-chome, Nada Ku, Kobe.
- Bee, Mr. & Mrs. William, 1926, JEB—660 Wakaura, Wakayama Shi, Wakayama Ken.
- Bennett, Rev. & Mrs. H. J., 1901, 1905, KK—Higashi Machi, Tottori Shi, Tottori Ken. (Tel. 557).
- Benninghoff, Rev. (D.D.) & Mrs. Harry B., 1907, ABF—551 1-chome, Totsuka Machi, Yodobashi Ku, Tokyo. (Tel. Ushigome 3687. F.C. Waseda Hoshien, 757866).
- Berry, Rev. Arthur D., D.D., 1902, MEC—8 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).
- Best, Major & Mrs. Arthur, 1931, SA—% Salvation Army Headquarters, 17 2-chome, Jimbocho, Kanda Ku, Tokyo. (Tel. Kudan 479, 2344).
- Bickel, Mrs. L. W., 1898 (retired), ABF—50 Shimotera Machi, Himeji.
- Binford, Mr. & Mrs. Gurney, 1893, 1899, AFP—Shimotsu-ma Machi, Makabe Gun, Ibaraki Ken.
- Binsted, Rt. Rev. (D.D.) & Mrs. N. S., 1915, PE—9 Moto Kaji Cho, Sendai.
- Bishop, Rev. & Mrs. Charles, 1879 (retired), MEC—10 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).
- Bixby, Miss Alice C., 1914, ABF—50 Shimotera Machi, Himeji.
- Bixler, Mr. & Mrs. Orville D., 1918, IND—Nagasawa Machi, Ibaraki Ken.
- Bosanquet, Miss Amy C., 1892 (retired), CMS—47 Shinsaka Machi, Akasaka Ku, Tokyo.
- Bott, Rev. & Mrs. G. E., 1921, UCC—23 Kamitomisaka Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 638).

- Bouldin, Rev. (D.D.) & Mrs. G. W.**, 1906, IND—Scottsboro, Ala, U.S.A.
- Bovenkirk, Rev. & Mrs. H. G.**, 1930, PN—Tsu Shi, Mie Ken.
- Bowen, Miss Georgene E.**, 1925, UGC—77 Atkinson St., Bel- lows Falls, Vermont, U.S.A.
- Bowles, Mr. & Mrs. Gilbert**, 1901, 1893, AFP—14 1-chome, Mita Daimachi, Shiba Ku, Tokyo. (Tel. Mita 804).
- Bowles, Dr. & Mrs. H. E.**, 1930, PE—881 Young St., Honolulu, T. H.
- Bowman, Miss N. F. J.**, 1907, MSCC—5 2-chome, Shiraka- be Cho, Nagoya. (Tel. Higa- shi 3090).
- Boyd, Miss Louisa H.**, 1902, PE —Kuruwa Machi, Kawagoe Shi, Saitama Ken.
- Boydell, Miss Kathleen M.**, 1919, CMS—Hira Cho, Matsui- base Machi, Kumamoto Ken.
- Boyle, Miss Helen**, 1928, PE— 69 Motokaji Cho, Sendai.
- Bradbury, Miss Iva**, 1936, JRM —162 Kita Yoban Cho, Sen- dai. (Tel 3315)
- Brady, Rev. & Mrs. Harper**, 1917, PS—180 Takajo Machi, Kochi shi, Kochi Ken.
- Braithwaite, Mr. & Mrs. G. Burnham**, 1923, 1922, AFP, JBTS—5 Hikawa Cho, Aka- saka Ku, Tokyo. (Tel. Aoya- ma 7440).
- Bransted, Mr. Karl E.**, 1924, PE—St. Paul's University, Ikebukuro, Tokyo. (Tel. St. Paul's: Otsuka 404, 1223).
- Briggs, Rev. B. W.**, 1934, Chap- lain Missions to Seaman, Yamashita Cho, Yokohama.
- BRITISH AND FOREIGN BI- BLE SOCIETY**, 95 Yedo Ma- chi, Kobe Ku, Kobe. (Tel. Sannomiya 2725. Telegraph: Testaments, Kobe).
- Brown, Miss Olive**, 1930, JRM —18 Nijikki Cho, Ushigome Ku, Tokyo.
- Brumbaugh, Rev. & Mrs. T. T.**, 1924, MEC—65 Miyashita Cho, Koishikawa Ku, Tokyo
- Bruns, Rev. & Mrs. Bruno**, 1930, RCA—25 E. 22nd St., New York.
- Bryan, Rev. & Mrs. Harry H.**, 1931, PS—Maegawa Cho, To- kushima Shi, Tokushima Ken.
- Buchanan, Rev. (Ph. D.) & Mrs. Daniel., C.**, 1921, PN— Ichijodori, Muromachi Nishi, Kyoto Shi.
- Buchanan, Miss Elizabeth O.**, 1914, PS—47 Asahi Machi, 2- chome, Kano Gifu.
- Buchanan, Rev. (Ph. D.) & Mrs. Percy W.**, 1925, PS—32 Nagaike Cho, 2-chome, Na- ka Ku, Nagoya.
- Buchanan, Rev. (D.D.) & Mrs. Walter McS.**, 1895, 1897, PS —439 Nakabu, Marugame.
- Buckland, Miss Ruth A.**, 1925, PS—5-chome, Nagahei Cho, Nagoya.
- Buncombe, Rev. W. P.**, 1888 (retired), CMS—487 Asagaya, 3-chome, Suginami Ku, To- kyo.
- Bunker, Miss Aninie**, 1928, JRM—1577 Sumiyoshi Cho, Sumiyoshi Ku, Osaka.
- Burdick, Miss Alma M.**, 1927, PCC—Tansui, Formosa.

Burnet, Miss M. A., 1917, CJPM
156 Hyakken Machi, Maeba-
shi, Gumma Ken.

Burnside, Miss Ruth, 1923, PE
—American Church Mission,
Ikebukuro, Tokyo.

Bushe, Miss S. L. K., 1921, CMS
—9 of 2 Hirakawa Cho, 2-
chome, Kojimachi Ku, To-
kyo.

Buss, Rev. & Mrs. Bernhard,
1928, LM — Schneeberg in
Sachsen, Ringstrasse 2, Ger-
many.

Butcher, Miss K., 1929, MSCC
—New Life Sanitorium, O-
buse Mura, Kami Takai Gun,
Nagano Ken. (Tel. Obuse
33).

Butler Miss Bessie, 1921, JRM
—Beth-Nimrah, 4 Gilbert
Road, Bournemouth, En-
gland.

Byers, Miss Florence M., 1928,
AG—240 Takagi, Kwaragi
Mura, Muko Gun, Hyogo
Ken.

Byler, Miss Gertrude M., 1927,
MEC—Iai Jo Gakko, Hako-
date, Hokkaido.

C

Callbeck, Miss Louise M., 1921,
UCC—14 Saibansho Dori,
Kanazawa Shi, Ishikawa
Ken. (Tel. 1607).

Cannell, Miss Mona C., 1922,
PE—281 Fourth Ave., New
York, N. Y.

Carlson, Rev. C. E. (Wife, ab-
sent) 1913, SAM—3622 2-
chome, Nagasaki, Naka Cho,
Toshima Ku, Tokyo.

Carroll, Miss Sallie E., 1926,
MES—55 Niage Machi, Oita
Shi, Oita Ken.

Carver, Miss Dorothy, 1935,
SBC—Seina Jo Gakuin, Ko-
kura.

Cary, Miss Alice E., 1915,
ABCFM, Shukugawa, Nishi-
nomiya, Hyogo Ken. (Tel.
Nishinomiya 3290).

Cary, Rev. & Mrs. Frank, 1909,
1916, ABCFM—6 3-chome,
Tomioka Cho, Otaru, Hok-
kaido.

Cary, Mrs. H. M., 1924, UGC—
5 Sakurayama, Nakano Ku,
Tokyo.

Cary, Rev. Harry M., Jr., 1935,
UGC—5 Sakurayama, Naka-
no Ku, Tokyo.

Cary, Mrs. Otis, 1878 (retired),
—6 3-chome, Tomioka Cho,
Otaru, Hokkaido.

Chapman, Rev. & Mrs. E. N.,
1917, PN—Isada, Shingu Shi,
Wakayama Ken.

Chapman, Rev. & Mrs. G. K.,
1921, PN—156 Fifth Ave.,
New York, N.Y.

Chapman, Rev. & Mrs. J. J.,
1899, PE—Karasumaru Dori,
Shimotachiuri Kyoto. (Tel.
Nishijin 2372; F. C. Osaka
33829).

Chappell, Miss Constance S.,
1912, UCC—896 5-chome,
Sendagaya Machi, Shibuya
Ku, Tokyo.

Chappell, Rev. & Mrs. James,
1895, PE—536 Naka Machi,
Mito.

Chappell, Miss Mary, IND—896
5-chome, Sendagaya Machi,
Shibuya Ku, Tokyo.

Charles, Miss Elizabeth, 1933, JRM—Janet Dempsie Memorial Hospital, 23 Tomizawa, Nagamachi, Sendai. (Tel. 4318).

Chase, Miss Laura, 1915, MEC—Fukuoka Jo Gakko, Fukuoka Shi. (Tel. 2222).

Cheney, Miss Alice, 1915, MEC—3433 Fifth Ave. S., Minneapolis, Minn., U. S. A.

Chisholm, Miss Ethel K., 1929 PPC—Moose River, Nova Scotia, Canada.

Chope, Miss D. M., 1917,—103 Zoshigaya, Koishikawa Ku, Tokyo.

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Clapp, Miss Frances M., Mus D., 1918, ABCFM—Muromachi Dori, Imadegawa Agaru, Kyoto.

Clark, Rev. (Ph.D.) & Mrs. E. M., 1920, PN—9 of 4 Nagamine Yama, Oishi, Nada Ku, Kobe.

Clarke, Rev. W. H., D.D., 1898, SBC—17 North Ave., N. E., Atlanta, Ga, U. S. A.

Clawson, Miss Bertha F. 1893, (retired), UCMS—475 Kami Kitazawa, 2-chome, Setagaya Ku, Tokyo. (Tel. Matsuzawa 2901).

Clazie, Miss Mabel G., 1910, UCC—Aiseikan, 47 2-chome, Kameido, Joto Ku, Tokyo. (Tel. Sumida 3102).

Clement, Rev. & Mrs. J. J., 1933, 1934, AG—3864 3-chome, Minami Nagasaki Machi, Tokyo.

Clench, Miss M., 1923, IND—St. Mary's Hospital, Shinta Machi, Matsumoto.

Cobb, Rev. (D.D.) & Mrs. E., S., 1904, ABCFM—Imadegawa Teramachi Nishi, Kyoto. (Tel. Kami 3742).

Cobb, Rev. & Mrs. J. B., 1918, MES—Eki Kita 3-cho, Ashiya, Hyogo Ken.

Cochran, Miss M. Eugenia, 1935, CJPM—156 Hyakken Machi, Maebashi, Gumma Ken.

Colborne, Mrs. S. E., 1894 (retired), CMS—Minamihara Mura, Awa Gun, Chiba Ken.

Coles, Miss A. M. M., 1909 (retired), JEB—Sunrise Home, Okuradani, Akashi, Hyogo Ken.

Collins, Mr. & Mrs. Arthur M., 1929, JEB—43 Kitamachi, Tsuyama Shi, Okayama Ken.

Collins, Miss Mary D., 1929, MEC—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011).

Colvin, Miss Thelma, 1932, MES—35 Nakayamate Dori, 4-chome, Kobe.

Cook, Miss Dulcie, 1930, UCC—Coldstream, Colchester Co., Nova Scotia, Canada.

Cook, Miss M.M., 1904, MES—Lambuth Jo Gakuin, 5290 Ishigatsuji Cho, Tennoji Ku, Osaka. (Tel. Minami 1475).

Cooper, Miss Lois W., 1928, MES—Hiroshima Jo Gakuin, Hiroshima.

- Cooté, Mr. & Mrs. Leonard W., 1913, JAM—Tawaraguchi, c/o Ikoma Bible School, Ikoma, Nara Ken. P. O. Box 5, Ikoma. F.C. Osaka 59374).
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- Couch, Miss Helen, 1916, MEC—Kassui Jo Gakko, Higashi Yamate, Nagasaki.
- Couch, Miss S. M., 1892, RCA—96 Kami Nishiyama Machi, Nagasaki.
- Course, Mr. & Mrs. James H., 1928, IND—American School, 1985 2-chome, Kami Meguro, Meguro Ku, Tokyo. (Aoyama 6297).
- Courtice, Miss Sybil R., 1910, UCC—2 Torizaka, Azabu Ku, Tokyo. (Tel. Akasaka 1058; F.C. Tokyo 44665).
- Covell, Mr. & Mrs. J. Howard, 1920, ABF—1 of 73 Kanoe Dai, Naka Ku, Yokohama. (Tel. Kanto Gakuin, Choja Machi 201).
- Cox, Miss Alice M., 1900, CMS—Showa Kita Dori, 6-chome, Amagasaki.
- Craig, Mr. Eugene B., (Wife absent), 1911, IND—Dengo Kan, 6 of 7 1-chome, Tsukasa Cho, Kanda, Tokyo.
- Craig, Miss Milder E., 1925, CJPM—156 Hyakken Machi, Maebashi, Gumma Ken.
- Cragg, Rev. (D.D.) & Mrs. W. J. M., 1911, UCC—Kwansai Gakuin, Koto Mura, Nishinomiya Shigai.
- Crawford, Rev. & Mrs. V. A., 1929, PS—26 Kabutonishi, Rokku Cho, Okazaki Shi.
- Crew, Miss Angie, 1923, ABCFM—West Milton, Ohio, U. S. A.
- Crew, Mrs. Glenna C., 1931, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2264-5).
- Cronk, Miss Althea, 1930, MES—Hiroshima Jo Gakuin, Hiroshima.
- Cuddeback, Miss Margaret E., 1931, ABF—1915 Fairmount Blvd., Eugene, Oregon, U. S. A.
- Cullen, Miss Gladys S., 1926, EPM—Shinro, Tainan, Formosa.
- Cumming, Dr. & Mrs. G. G., 1930, EMP—Shoka, Formosa.
- Cunningham, Mr. & Mrs. W. D., 1901, TM—6 Naka Cho, Yotsuya, Tokyo.
- Currell, Miss Susan McD., 1921, PS—Marugame, Kagawa Ken.
- Curry, Miss Olive, 1925, MEC—1515 Wareman Ave., Pitsburgh, Pa., U. S. A.
- Curtice, Miss Lois K., 1914, MEC—9 Naka Kawarage Cho, Hiroasaki Shi, Aomori Ken.
- Curtis, Miss Edith E., 1911, ABCFM—235 Shukugawa, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 3290).
- Cuthbertson, Miss Florence, 1935, JEB—Sunrise Home, Okuradani, Akashi, Hyogo Ken.
- Cuthbertson, Mr. & Mrs. James, 1905, JEB—102 Umemoto Cho, Kobe.
- Cypert, Miss Lillie D., 1917, IND—616 Kichijoji, Tokyo Fu.

D

- Daniel, Miss N. Margaret, 1898, MEC—4 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2011).
- Dann, Miss Janet M., 1929, JRM—Janet Dempsie Memorial Hospital, 23 Tomizawa, Nagamachi, Sendai. (Tel. 4318).
- Darrow, Miss Flora, 1922, RCA—Meiji Gakuin, Shirokane, Shiba Ku, Tokyo. (Tel. Takanawa 3666).
- Daugherty, Miss Lena G., 1915 PN—156 Fifth Ave., New York City. Later 109 Tsunohazu, Yodobashi Machi, 2-chome, Tokyo.
- Davidson, Adjutant & Mrs. Charles, 1929, SA—17 2-chome, Jimbo Cho, Kanda Ku, Tokyo. (Tel. Kanda 479, 2244).
- DeForest, Miss Charlotte B., L.H.D., 1903, ABCFM—c/o ABCFM, 14 Beacon St., Boston, Mass., U. S. A.
- Dempsie, Rev. & Mrs. George, 1918, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka. (Tel. Fukuda 8).
- Denton, Miss Mary F., Ed. D., 1888 (retired), ABCFM—Doshisha Jo Gakko, Kyoto. (Tel. Kami 43).
- Dickson, Rev. & Mrs. James I., 1927, PCC—Tansui, Formosa.
- Dickson, Miss L. E., 1927, PE—Yamanoue, Tenma, Nara Shi.
- Dietrich, Pastor & Mrs. George, 1924, SDA—34 Nakajima Dori 3-chome, Fukiai Ku, Kobe.
- Dievendorf, Mrs. A., 1924, CMA—Sannomaru, Fukuyama Shi, Hiroshima Ken.
- Disbrow, Miss Helen J., 1921, PE—Bishamon Cho, Tondan, Kyoto Shi.
- Dithridge, Miss Harriet, 1910, IND—Tachikawa Machi, Tokyo Fu.
- Doubledy, Miss Stella C., 1928, CMS—7 Nobori Cho, 2-chome, Kure Shi, Hiroshima Ken.
- Douglas, Miss Charlotte, 1931, IND—37 Bluff, Yokohama.
- Douglas, Miss Dorothy C., 1928, PCC—School of Japanese Language and Culture, Mitoshirocho, Kanda Ku, Tokyo.
- Douglas, Miss Leona M., 1930, UCC—324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166).
- Dowd, Miss Annie H., 1888, (retired), PS—180 Takajo Machi, Kochi Shi, Kochi Ken.
- Downing, Miss Ruth G., 1929, UGC—Blackmer Home, 50 Takata Oimatsu Cho, Koishikawa Ku, Tokyo.
- Downs, Rev. & Mrs. Darley, 1919, 1922, ABCFM—684-1 Togoshi Machi, Ebara Ku, Tokyo. (Tel. Ebara 2977; F.C. Tokyō 22598).
- Dozier, Mrs. C. K., 1906, SBC—Seinan Gakuin, Fukuoka, Fukuoka Ken.
- Dozier, Rev. & Mrs. Edwin B., 1932, SBC—Seinan Gakuin Fukuoka, Fukuoka Ken. (Tel. 3170).
- Dozier, Miss Helen, 1935, SBC—Seinan Jo Gakuin, Kokura, Fukuoka Ken.

- Drake, Miss I. Katherine, 1909, UCC—c/o U. C. C., 413 Wesley Bldgs., Toronto, Canada.
- Draper, Rev. Gideon F. (S. T. D.), 1880 (retired), MEC—222-H Bluff, Yokohama. (Tel. Honkyoku 5084).
- Draper, Miss Marion R., 1913, MEC—22-B Bluff, Yokohama. Tel. Honkyoku 5084).
- Draper, Miss Winfred F., 1913, MEC—222-B Bluff, Yokohama. (Tel. Honkyoku 5084).
- Draper, Rev. & Mrs. W. F., 1935, PE—9 Motokaji Cho, Sendai.
- Druitt, Miss M., SPG—Shoin Jo Gakko, Aotani Cho, 3-chome, Nada Ku Kobe.
- Dunlop, Mrs. J. G., 1898, PN—Baiko JoGakuin, Maruyama Cho, Shimonoseki Shi.
- Durgin, Mr. & Mrs. Russell L., 1919, YMCA—5 of 7 Nichome Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 2532).
- Dyer, Mr. & Mrs. A. L., 1905, JEB—c/o J. E. B., 55 Gower St., London W.1., England.
- E**
- Edwards, Miss N., 1935, SPG—56 Yukinogosho Cho, Minato Ku Kobe.
- Elliott, Miss Isabel, 1912, EPM—Shoka, Formosa.
- Elliott, Dr. Mabel E., 1925, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Hospital, Kyobashi 6101-5).
- Ellis, Mrs. Charles, IND—Yokohama Mura, Nagahama
- Machi, Agawa Gun, Kochi Ken.
- Engelmann, Rev. & Mrs. Marcus J., 1929 ERC—31 Torii Machi, Wakamatsu Shi, Fukushima Ken. (Tel. 728).
- English, Mr. Arthur, ABCFM—Amherst Bldg., Doshisha University, Kyoto.
- Erickson, Rev. (D.D.) & Mrs. S. M., 1905, PS—Hama Cho, Takamatsu, Kagawa Ken.
- Evans, Rev. & Mrs. Charles H., 1894, PE—75 Myogadani Cho, Koishikawa, Tokyo.
- Evans, Miss Elizabeth M., 1911, PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo.
- Evens, Pastor & Mrs. H. P., 1932 SDA—171 Amanuma, 1-chome, Suginami Ku, Tokyo.
- Ewing, Miss Annie M., 1914, IND—499 Koyama Cho, Ebara Ku, Tokyo.
- Ewing, Miss Hettie L., 1926, IND—Abilene, Tex., U.S.A.
- F**
- Fanning, Miss Katherine F., 1914, ABCFM—Higashi Machi, Tottori Shi.
- Farnham, Miss Grace, 1925, IND—485 4-chome, Mabashi, Suginami Ku, Tokyo.
- Farnum, Rev. & Mrs. Marlin D., 1927, ABF—Shigei Mura, Mitsugi Gun, Hiroshima Ken. (F. C. Hiroshima 4658).
- Feely, Miss Gertrude, 1931, MES—55 Niage Machi, Oita Shi, Oita Ken.

- Fehr, Miss Vera J., 1920, MEC—Kassui Jo Gakko, Nagasaki. (Tel. 1416).
- Fesperman, Rev. and Mrs. Frank L., 1919, ERC—112 Kita Niban Cho, Sendai. (Tel. 2139).
- Ffield, Miss Ruth, 1927, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku Osaka Shi.
- Field, Miss Sarah M., 1917, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2264-65).
- Finch, Miss Mary D., 1925, MES—Hiroshima Jo Gakuin, Hiroshima. (Tel. 506).
- Finlay, Miss L. Alice, 1906, MEC—143 Kajiya Cho, Kago-shima. (Tel. 1592).
- Fisher, Mr. & Mrs. Royal H., 1914, ABF—c/o Mrs. Harry N. Hoffman, 603 Hoffman St., Elmira, New York, U. S. A.
- Foerstel, Miss Ella L. A., 1934, PE—St. Luke's Hospital, Tsukiji, Tokyo.
- Foerstel, Miss M., 1927, MSCC—Hamilton House, Tenno Cho, Okaya, Nagano Ken.
- Foot, Miss Edith L., 1923, PE—Karasumaru Dori, Shimotachi Uri Agaru, Kyoto. (Tel. Nishijin 2372; F. C. Osaka 55455).
- Foot, Mr. E. W., 1923, PE—St. Paul University, Ikebukuro, Tokyo.
- Foot, Rev. (D.D.) & Mrs. John A., 1912, 1911, ABF—58 1-chome, Minami Dori, Moto Higashi Yodogawa Ku, Osaka.
- Ford, Rev. J. C. 1928, SPG—(All Saints, English Chaplaincy), 58 Nakayamate Dori, 3-chome, Kobe Shi.
- Forshee, Mr. & Mrs. Clayton D., 1935, SDA—171 Amanuma, 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2051; F.C. Tokyo 56801).
- Fowells, Miss A., 1933, SPG—Shoin Jo Gakko, Aodani Cho, Nada Ku, Kobe.
- Fowler, Mr. & Mrs. J. E., 1933, PE—St. Paul's University, Ikebukuro, Tokyo.
- Francis, Rev. T. R., 1913, CMA—Sannomaru, Fukuyama, Hiroshima Ken.
- Frank, Rev. & Mrs. J. W., 1899, MES—Tokuyama Machi, Yamaguchi Ken.
- Freeth, Miss F. May, 1895, CMS—Miyaji Machi, Aso Gun, Kumamoto Ken.
- Frehn, Rev. & Mrs. M. C., 1925, CMA—Kitami, Tokyo Fu.
- Fulton, Rev. (D.D.) & Mrs. S.P., 1888, PS—45 Kamitsutsui Dori, 5-chome, Kobe.

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- Gaines, Miss Rachel, 1914, MES—(Associate)—Hiroshima Jo Gakuin, Hiroshima. (Tel. 506).
- Gale, Mrs. Emma, 1925, IND—240 Takagi, Kawaragi Mura, Muko Gun, Hyogo Ken.
- Galt, Miss Jessie W., 1922, EPM—Presbyterian Girls' School, Tainan, Formosa.

- Gandier, Miss G.B., 1934, JEB
—Naizen, Yagi Cho, Takaichi
Gun, Nara Ken.
- Gardener, Miss Fanny E., IND
—98 North Side Clapham
Common, London S. W. 4.
- Gardiner, Miss Ernestine W.,
1921, PE—St. Luke's Hospi-
tal, Tsukiji, Tokyo.
- Gardner, Miss Emma E., 1921,
PS—Saiwai Cho, Takamatsu,
Kagawa Ken.
- Garman, Rev. & Mrs. C. P.,
1905, ABCFM, CLS—12 Ha-
chiyama Machi, Shibuya Ku,
Tokyo. (Tel. Kyo Bun Kwan,
Kyobashi 0252).
- Garman, Miss Margaret, 1934,
ERC—33 Uwa Cho, Komega-
fukuro, Sendai. (Tel. 2544).
- Garrard, Mr. M. H., 1924, JEB
—c/o JEB, 55 Gower St.,
London W. C. 1, England.
- Garrott, Rev. W. Maxfield, Ph.
D., 1934, SBC—Seinan Gaku-
in, Fukuoka.
- Gauld, Miss Gretta, 1924, EPM
—Shinro, Tainan, Formosa.
(Tel 805).
- Gauld, Mrs. M. A., 1892, EPM—
Shinro, Tainan, Formosa.
- Gealy, Rev. (Ph.D.) & Mrs. F.
D., 1923, MEC—1107 W. 2nd
St., Oil City, Penna.
- Gerhard, Miss Mary E., 1905,
ERC—28 Uwa Cho, Komega-
fukuro, Sendai. (Tel. 2191).
- Gerhard, Rev. (Pd.D.) & Mrs.
Paul L., 1896, 1902, ERC—6
Minami Rokken Cho, Sen-
dai. (Tel. 2261).
- Gerhard, Mr. & Mrs. Robert H.,
1928, ERC—61 Kozenji Dori,
Sendai. (Tel. 1959).
- Gerrish, Miss Ella M., 1928,
MEC—Greenville Junction,
Maine, U. S. A.
- Gibbs, Rev. & Mrs. Maurice A.,
1919, WM—Haughton, N. Y.,
U.S.A.
- Gillespy, Miss J. C., 1902, JEB
—c/o Mitsubishi Kaisha
Shataku, Sakae Machi, Taka-
sago Machi, Kako Gun, Hyo-
go Ken.
- Gillett, Rev. & Mrs. C. S., 1921,
ABCFM—McGiffert Hall, 99
Claremont Ave., New York.
- Gillett, Miss E. R., 1896, IND—
123 Kashiwagi Machi, Yodo-
bashi Ku, Tokyo. (F. C. To-
kyo 60322).
- Gillilan, Miss Elizabeth, 1923 &
1929, PN—Tokyo Joshi Dai-
gaku, Iogi Machi, 3-chome,
Suginami Ku, Tokyo. (Tel.
Ogikubo 2049).
- Glaeser, Mr. & Mrs. Martin L.,
1931, IND—25 Josaibashi Do-
ri, Fukuoka.
- Goldsmith, Miss Mabel O., 1928,
CMS—351 Sasayama Cho 5-
chome, Kurume.
- Gordon, Mrs. M. L., 1872 (re-
tired), ABCFM—% Rt. Rev.
C. S. Reifsnider, Rikkyo Dai-
gaku, Ikebukuro, Tokyo. (Tel.
Otsuka 1817).
- Gosden, Mr. Eric W., 1933, JEB
—% C. S. Wilkinson, 23 Tsu-
yuno Cho 2-chome, Kobe.
- Govenlock, Miss Isabel, 1912,
UCC—Eiwa Jo Gakko, Nishi
Kusabuka, Shizuoka. (Tel.
1417)
- Graham, Miss Jean A. C., 1933,
UCC—Aiseikan, 47 2-chome,
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Gray, Mr. & Mrs. F. H., 1902, JAM—Tawaraguchi, % Ikoma Bible School, Ikoma, Nara Ken. (Box 5, Ikoma P. O.), (F. C. Osaka 59374)

Gray, Miss Gladys G., 1920, PE—58 Katahira Cho, Sendai.

Greenbank, Miss Katherine M., 1920, UCC—Eiwa Jo Gakko, Atago Cho, Kofu Shi, Yamanashi Ken. (Tel. 2591)

Gressitt, Mr. & Mrs. J. Fullerton, 1907, ABF—820 2-chome, Shimouma Machi, Setagaya Ku, Tokyo. (Tel. Setagaya 2674)

Grube, Miss Alice, 1933, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka.

Gubbins, Miss Gertrude M., 1922, IND—Garden Home, Ekota Machi, 3-chome, Nakano Ku, Tokyo. (Tel. Yotsuya 497).

Gulick, Mr. & Mrs. Leeds, 1921, 1922, ABCFM—55 Nibancho, Matsuyama. (Tel. Matsuyama Night School, 912), (F. C. Tokushima 2245)

Gushue-Taylor, Dr. (M.B.B.S., F.R.G.S.) & Mrs. G., 1912, PCC—Taihoku, Formosa.

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Hackett, Mr. & Mrs. H. W., 1920, ABCFM—124 Nakayamate Dori, 6-chome, Kobe. (Tel. Motomachi 47)

Haden, Rev. (D.D.) & Mrs. Thomas H., 1895, 1915 (retired), MES—Crozet, Va.

Later: % J. S. Oxford, 23 Kitagasa Dori, 4-chome, Kobe.

Hagen, Miss Olive I., 1919, MEC—Kassui Jo Gakko, Higashi

Yamate, Nagasaki.

Hager, Rev. (D.D.) & Mrs. S. E., 1893, MES—120 Goken Yashiki, Himeji.

Haig, Miss Mary T., 1920, UCC—324 Hyakkoku Machi, Kofu Shi, Yamanashi Ken. (Tel. 1166)

Hail, Mrs. Harriet W., 1898 & 1928, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220)

Hallstone, Miss M. E., 9120, SPG—Koran Jo Gakko, 353 Sanko Cho, Shirokane, Shibakusa, Tokyo. ((Tel. Takanawa 4943)

Halsey, Miss Lila S., 1904, PN—Joshi Gakuin, 33 Kami Niban Cho, Koimachi Ku, Tokyo. (Tel. Kudan 1175)

Hamilton, Miss F. Gertrude, 1917, UCC—Toyo Eiwa Jo Gakko, 2 Torizaka, Azabusa, Tokyo. (Tel. Akasaka 1058)

Hamilton, Miss F., 1914, MSCC—Shinta Machi, Matsumoto, Nagano Ken.

Hamilton, Miss Kathleen, 1924, CMS—% Mrs. Martin, Fordyce, Greanlane, Stanmore, Middlesex, England.

Hannaford, Rev. & Mrs. Howard D., 1915, 1918, PN—Meiji Gakuin, Shiba Ku, Tokyo. Tel. Takanawa 3666-8).

Hansen, Miss Kate I., Mus. D., 1907, ERC—16 Juniken Cho, Komegafukuro, Sendai. (Tel. 3673)

Harder, Miss Helene, 1927, LCA—337 Tera Machi, Haruyoshi, Fukuoka.

- Harrison, Rev. & Mrs. E. R., 1916, PE—32 Hodononaka Cho, Akita.
- Hartshorne, Miss A. C., 1896, IND—Eigakujiku, Kita Tama Gun, Kodaira Mura, Tokyo Fu. (Tel. Kodaira 4, 16)
- Hassell, Rev. (D.D.) & Mrs. A. Pierson, 1909, PS—Honcho, Tokushima Shi.
- Hathaway, Miss M. Agnes, 1905 (retired), UGC—200 Hisagi Shirayama, Zushi, Kanagawa Ken.
- Hawkins, Miss F. B., 1920, MSCC Hamilton House, Tenno Cho, Okaya, Nagano Ken.
- Heaslett, Most Rev. Bishop (D. D.) & Mrs. S., 1900, 1894, SPG, CMS—220 Yamate Cho, Naka Ku, Yokohama.
- Healey, Rev. & Mrs. F. G., 1930, EPM—102 2-chome, Tsunohazu, Yodobashi Ku, Tokyo.
- Heckelman, Rev. (D.D.) & Mrs. F. W., 1906, MEC—c/o Board of Foreign Missions, M. E. Church, 150 5th Ave., New York.
- Heighton, Miss Ruth, 1935, PCC Taihoku, Formosa.
- Helm, Mr. & Mrs. Nathan T., 1927, PN—2637 1-chome, Sanno Cho, Omori Ku, Tokyo.
- Heltibridle, Miss Mary, 1927, LCA—217 Nakanohashi Koji, Saga.
- Hempstead, Miss Ethel L., 1921, MP—16 Motoshiro Cho, Hamamatsu.
- Hennigar, Rev. (D.D.) & Mrs. E. C., 1905, UCC—23 Kami Tomizaka Cho, Koishikawa Ku, Tokyo.
- Henty, Miss Audrey M., 1905, CMS—80-E Eccleston Sq., London, S.W. 1.
- Hepner, Rev. (D.D., Ph.D.) & Mrs. C. W., 1912, LCA—% Bd. of Foreign Missions, 18 E. Mt. Vernon Place, Baltimore, Md., U.S.A. 27 *Sakura* *Higashi*
- Hereford, Miss Grace, 1925, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3270)
- Hereford, Miss Nannie, 1932, PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo.
- Hereford, Rev. (D.D.) & Mrs. W. F., 1902, PN—189 Kokutaiji Machi, Hiroshima.
- Hermanson, Miss Hildur, 1932, PCC—Mackay Memorial Hospital, Taihoku, Formosa.
- Hertzler, Miss Verna S., 1911, EC—14 Yojo Dori, 2-chome, Minato Ku, Osaka.
- Hesketh, Miss Ellen, 1924, JRM—Berachah Jojien, 7 Tomizawa, Nagamachi, Sendai. (Tel. 4318)
- Hester, Miss Margaret W., 1928, PE — Yamanoue, Tenma, Nara Shi.
- Heywood, Miss C. Gertrude, 1904, PE—St. Margaret's School, Kugayama, Suginami Ku, Tokyo Shi.
- Hibbard, Miss Esther, 1929, ABCFM—Muromachi Dori, Imadegawa Agaru, Kyoto.
- Hilburn, Rev. (Ph.D.) & Mrs. S. M., 1923, MES—Kansai Gakuin, Koto Mura, Nishinomiya.
- Hind, Mrs. J., 1891 (retired), CMS—Semba Cho, 6-chome,

- Tobata Shi, Fukuoka Ken.
- Hitch, Miss Annie May, 1936, TM—455 Taishido, Setagaya Ku, Tokyo.
- Hitch, Mr. Thomas G., 1936, TM—455 Taishido, Setagaya Ku, Tokyo.
- Hittle, Miss Dorothy, 1919, PE—Aoba Jo Gakuin, 69 Moto Yanagi Cho, Sendai.
- Hoare, Miss D. E., 1918, JEB—2 of 229 Ichimuraa, Kashiwara Cho, Osaka Fuka.
- Hockin, Miss Margaret, 193b, YWCA—2 3-chome, Ichigaya, Sadowara Cho, Ushigome Ku, Tokyo.
- Hodges, Miss Olive I., 1902, MP—Eiwa Jo Gakko, 124 Maita Machi, Yokohama Shi. (Tel. 3-6031)
- Hoekje, Rev. (D.D.) & Mrs. Willis G., 1907, 1908, RCA—5 Meiji Gakuin, Shiba Ku, Tokyo. (Tel. Takanawa 3666; F. C. Fukuoka 1081)
- Hoffman, Miss Mary E., 1930, ERC—33 Uwa Cho, Komegafukuro, Sendai. (Tel. 2544)
- Holland, Miss C. G., 1915, MES—35 Nakayamate Dori, 4-chome, Kobe.
- Holmes, Rev. (D.D.) & Mrs. C. P., 1906, UCC—96 Hoekami Cho, Fukui Shi, Fukui Ken.
- Holmes, Miss Mary, 1916, SPG 422 Kannonzaki Cho, Sanbyaku-me, Shimonoseki.
- Holtom, Rev. (Ph.D., D.D.) & Mrs. Daniel C., 1910, ABF—1 of 4 Miharu Dai, Naka Ku, Yokohama. (Tel. Kanto Gakin, Chojamachi 201)
- Holt, Miss Eugenie, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken.
- Horn, Rev. (D.D.) & Mrs. E. T., 1911, LCA—921 Sagimiya, 2-chome, Nakano Ku, Tokyo.
- Horne, Miss Alice C. J., 1906, CMS—Minami Odori, Ita Machi, Tagawa Gun, Fukuoka Ken.
- Horobin, Miss H. M., 1923, MSCC—Inariyama Machi, Nagano Ken.
- Howard, Miss R. Dora, 1891 (retired), CMS—61 Asahi Cho, 2-chome, Sumiyoshi Ku Osaka. (Tel. Ebisu 1486)
- Howey, Miss Harriet M., 1916, MEC—Fukuoka Jo Gakko, Fukuoka. (Tel. 2222)
- Hoyt, Miss Olive S., L.H.D., 1902, ABCFM—65 Okaido, 3-chome, Matsuyama.
- Hubbard, Miss Jeanette, 1935, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5).
- Huckabee, Rev. & Mrs. W. C., 1933, MES—323 Zakoba Machi, Hiroshima Shi.
- Hughes, Miss Alice M., 1897, (retired) CMS—Minamihara, Awa Gun, Chiba Ken.
- Humphreys, Miss Marian, 1915, PE—Shiken Cho, Nikko Machi, Tochigi Ken.
- Hurd, Miss Helen R., 1911, UCC—Baika Kindergarten, Ueda Shi, Nagano Ken. (Tel. 9).
- Husted, Miss Edith E., 1917, ABCFM—Kobe Joshi Shingakko, Okadayama, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 2624).

Hutchinson, Canon & Mrs. A. C., 1909, 1912, CMS—850 Ropponmatsu, Fukuoka Shi.

Hutchinson, Rev. & Mrs. E. G., 1916, 1919, CMS—Nishi Cho, Yonago Shi.

I

Ilsley, Miss Alice M., 1935, ERC—168 Higashi Sambancho, Sendai. (Tel. 4395).

Iglehart, Rev. (D.D., Ph.D.) & Mrs. C. W., 1909, 1911, MEC—9 Aoyama Gakuin, Tokyo. (Tel. Aoyama 2008-10).

Iglehart, Rev. (S.T.D. & Mrs. E.T., 1904, MEC.—Aoyama Gakuin, Tokyo.

Isaac, Miss I.L., 1918, MSCC—604 Jarvis St., Toronto 5, Canada.

J

Jackson, Mr. & Mrs. Raymond, IND—8 Otabako Cho, Minami Ku, Nagoya.

James, Miss Ruth, 1931, JRM—162 Kita Yoban Cho, Sendai. (Tel. 3315).

Jansen, Miss Bernice A., 1930, PE—69 Moto Yanagi Machi, Sendai.

JAPAN BOOK AND TRACT SOCIETY,—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi (56) 4573; F.C. Tokyo 2273).

Jesse, Miss Mary D., 1911, SBC—Seinan Jo Gakuin, Kokura Shi, Kukuoka Ken.

Johnson, Miss Katharine, 1922, MES—Hiroshima Jo Gakuin, Hiroshima. (Tel. 3860).

Johnson, Mr. Theodore, IND—24 So. Grant St., Stockton, Calif., U.S.A.

Johnson, Miss Thora, 1927, PE—St. Agnes' School, Muro Machi Dori, Shimotachi Uri, Kyoto. (Tel. Nishijin 330).

Jones, Miss Ethel, 1935, TM—1-3 Nakacho, Yotsuya Ku, Tokyo.

Jones, Dr. & Mrs. Frank M., 1929, PE—St. Barnabas' Hospital, 66 Saikudani Cho, Tennoji Ku, Osaka. (Tel. Tennoji 3828; F. C. Osaka 82538).

Jones, Rev. H.P. (wife absent), 1908, MES—Kwansei Gakuin Koto Mura, Nishinomiya, Hyogo Ken.

Jones, Mr. & Mrs. Tudor, 1924, JEB—c/o JEB, 55 Gower St., London W. C. I, England.

Jorgensen, Mr. & Mrs. Arthur, 1912, YMCA—4 of 7 2-chome, Fujimi Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 2531).

Jost, Miss Eleanor E., 1928, UCC—2 Torizaka, Azabu, Tokyo. (Tel. Akasaka 1058).

Jost, Miss H. J., 1898, UCC—4 Aoyama Gakuin, 22 Midorigaoka, Shibuya Ku, Tokyo. (Tel. Aoyama 2008).

Juergensen, Miss Agnes, 1924, AG—66 Takamachi, Hamamatsu Shi.

Juergensen, Rev. & Mrs. C. F. 1914, (retired), AG—1666 Takinogawa Machi, Takinogawa, Tokyo.

Juergensen Rev. & Mrs. John W., 1919, 1928, AG—18 5-chome, Shogetsu Cho, Nagoya.

Juergensen, Miss Marie, 1924,
AG—1666 Takinogawa Ma-
chi, Takinogawa Ku, Tokyo.

K

Kane, Miss Marion E., 1932,
ABCFM—Kobe Jo Gakuin,
Okadayama, Nishinomiya,
Hyogo Ken. (Tel. Nishino-
miya 2624-5).

Karen, Rev. & Mrs. A., 1922,
LGA—1633 Ikebukuro, 3-
chome, Toshima Ku, Tokyo.

Karns, Miss Bertie, 1936, CN—
Nishinotoin, Gojo Sagaru,
Kyoto.

Kaufman, Miss Emma R., 1912,
YWCA—12 Kita Koga Cho,
1-chome, Surugadai, Kanda
Ku, Tokyo. (Tel. Kanda
1118-9).

Keagey, Miss Margaret D., 1908,
UCC—138 Matsushiro Cho,
Hamamatsu Shi, Shizuoka
Ken.

Kelly Miss Ruth, 1932, JRM—
Sumiyoshi Cho, Sumiyoshi
Ku, Osaka.

Kennard, Rev. (Ph.D., Lit.D.,
Th.D.) & Mrs. J. Spencer, Jr.
1920, ABF—10 of 166 Sanya,
Yoyogi, Shibuya Ku, Tokyo.
(Tel. Yotsuya 3786).

Kennedy, Miss Clara E., 1924,
IND—372 Minami 3-chome,
Numabukuro, Nakano Ku,
Tokyo.

Kerr, Rev. & Mrs. W. C., 1908,
1912, PN—32 Hitsundo,
Keijo, Korea.

Kilburn, Miss Elizabeth H.,
1919, MEC—2 Higashi Sanban
Cho, Sendai.

Killam, Miss Ada, 1902, UCC—
69 Agata Machi, Nagano. (Tel.
1789).

Kinney, Miss Jane M., 1905,
UCC—Florenceville, N. B.,
Canada.

Kirkaldy, Miss Minnie, 1924,
JRM—Haze, Higashi Mozu
Mura, Senpoku Gun, Osaka
Fu. (Tel. Fukuda 8).

Kirtland, Miss Lella G., 1910,
PS—Marugame Shi, Kagawa
Ken.

Knapp, Deaconess Susan T.,
1918, PE—American Church
Mission, Ikebukuro, Tokyo.

Knipp, Rev. (D.D.) & Mrs. J.
Edgar, 1900, UB—Kamide,
Miidera Shita, Otsu Shi, Shi-
ga Ken.

Knudten, Rev. & Mrs. A. C.,
1920, LCA—258 Motokoi,
Chigusa Machi, Higashi Ku,
Nagoya.

Koch, Pastor & Mrs. Alfred,
1924, SDA—Minami 6 Jo,
Nishi 11-chome, Sapporo,
Hokkaido.

Kraft, Mr. & Mrs. Edward J.,
1921, SDA—171 Amanuma, 1-
chome, Suginami Ku, Tokyo.

Kramer, Miss Lois F., 1917, EC
—84 Sasugaya Cho, Koishi-
kawa Ku, Tokyo. (Tel. Ko-
ishikawa 3546).

Krider, Rev. & Mrs. W. W.,
1920, MEC—Board of For.
Mission M. E. Church, 150
Fifth Ave., New York.

Kriete, Rev. (D.D.) & Mrs.
Carl D., 1911, ERC—168 Hi-
gashi Sanban Cho, Sendai.
(Tel. 4395).

Kuecklich, Miss Gertrud, 1922,
EC—Senefelderstr, 109 Chri-

stl, Verlagshaus, Stuttgart W., Germany.

- Kuyper, Rev. & Mrs. Hubert, 1911, 1912, RCA—1852 Nakajima Ura, Oita Shi, Oita Ken.
- KYO BUN KWAN,—2 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 252).

L

- Lade, Miss Helen R., 1922, PE—St. Lukes Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5).
- Lake, Rev. & Mrs. Leo C., 1916, PN—2 of 6 Nishi Kita 7 Jo, Sapporo, Hokkaido.
- Lamott, Rev. & Mrs. Willis C., 1919, PN—Meiji Gakuin, Imazato Cho, Shiba Ku, Tokyo. (Tel. Takanawa 3666-8).
- Lancaster, Miss Cecile E., 1920, SBC—Seinan Gakuin, Itozu, Kokura Shi, Fukuoka Ken. (Tel. 964).
- Landsborough, Dr. & Mrs David, 1895, EPM—15 Russell Square, London, W.C.I., England.
- Lane, Miss Evelyn A., 1912, CMS—Seishi Jo Gakuin, Sarushinden, Ashiya, Hyogo Ken.
- Lang, Rev. & Mrs. Ernst, 1928, LM—405 Miyatani, Kakuna Machi, Kanagawa, Yokohama.
- Lea, Miss L., 1927, SPG—Shoin Koto Jo Gakko, Aotani Cho, 3-chome, Nada Ku, Kobe.
- Ledlard, Miss Ella, 1916, UCC—14 Saibansho Dori, Kanazawa Shi. (Tel. 1607).
- Lee, Miss Mabel, 1903, MEC—596 Kuhonji, Oemachi, Kumamoto Shi.
- LeGalley, Mr. Charles M., 1929, ERC—Schaff Bldg., 1505 Race St., Philadelphia, Pa., U.S.A.
- Leidal, Miss Marie, 1935, ERC—112 Kita Nibancho, Sendai. (Tel. 2139).
- Lehman, Miss Lois, 1922, UCC—2 Toriizaka, Azabu, Tokyo. (Tel. Akasaka 1058).
- Leith, Miss M. Isobel, 1933, UCC—Eiwa Jo Gakko, Nishikusabuka Machi, Shizuoka Shi. (Tel. 1417).
- Lemmon, Miss Vivian, 1930, JND—485 4-chome, Mabashi, Suginami, Tokyo.
- Lewis, Rev. & Mrs. H.M., 1932, PE—Koriyama Shi.
- Lindsay, Miss Olive C., 1912, UCC—14 Saibansho Dori, Kanazawa Shi. (Tel. 1607).
- Lindsey, Miss Lydia A., 1907, ERC—16 Juniken Cho, Komagafukuro, Sendai. (Tel. 3673).
- Lindstrom, Mrs. C., 1891 (retired), CMA—135 Kumochi Dori, 4-chome, Kobe.
- Linn, Rev. & Mrs. J. K., 1915, LCA—921 Sagiyama, 2-chome, Nakano, Tokyo.
- Lippard, Rev. (D.D.) & Mrs. C. K., 1900, LCA—Ogi Machi, Moji Shi.
- Lippard, Miss Faith, 1925, LCA—Konodai, Ichikawa Shi, Chiba Ken.
- Little, Dr. & Mrs. J.L., 1931, EPM—Shoka, Formosa.

- Livingston Miss Anne A., 1913, EPM—Shinro, Tainan, Formosa.
- Lloyd, Rev. & Mrs. J. H., 1908, 1914, PE—Higashi Kachi Machi, Wakayama Shi Wakayama Ken. (F. C. Osaka 68232).
- Lloyd, Miss Mary, 1929, JRM—Beth-Nimrah, 4 Gilbert Rd., Bournemouth, England.
- Logan, Rev. (D.D.) & Mrs. Charles A., 1902, 1936, PS—171 Terashima Machi, Tokushima.
- London, Miss Matilda H., 1907, PN—Joshi Gakuin, 33 Kami Niban Cho, Kojimachi Ku, Tokyo. (Tel. Kudan 1175).
- Loomis, Miss Clara D., 1901, WU Kyoritsu Jo Gakko, 212 Yamate Cho, Yokohama. (Tel. 2-3003; F. C. Tokyo 770066).
- Luben, Rev. & Mrs. Barnard M., 1929, 1932, RCA—Coopersville, Michigan, U.S.A.
- Luke, Mr. & Mrs. Percy T., 1932, IND—123 Kashiwagi, 1-chome, Yodobashi Ku, Tokyo.
- Lumpkin, Miss Estelle, 1911, PS Tokushima Honcho, Tokushima.
- Luthy, Rev. & Mrs. S. R., 1922, MEC — Union Theological Seminary, New York City.
- Lye, Miss Florence, 1929, IND —c/o C.H. Lye, Kawende P. O., Oakville, Manitoba, Can.
- Lynn, Mrs. Harrison A., 1921, WU—214 S. 11th St., Newark, New Jersey.

M

- MacCausland, Miss Isabelle, L.H.D., 1920, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya, Hyogo Ken. (Tei. Nishinomiya 2264-65).
- MacDonald, Miss Ethel G., 1929, PCC—Nagamineyama, Shinozohara, Kita Machi, Nada Ku, Kobe.
- MacKay, Mr. & Mrs. George W., 1911, PCC—Tansui, Formosa.
- MacKay, Rev. Malcolm R., 1934, PCC—Nagamineyama, Shinozohara, Kita Machi, Nada Ku, Kobe.
- Mackenzie, Miss Virginia M., 1919, PM—Baiko Jo Gakuin, Maruyama, Shimonoseki Shi.
- Mackintosh, Miss Sabine E., 1916, EPM—Presbyterian Girls' School, Tainan, Formosa.
- MacLean, Miss Jean C., 1926, PCC—Nagamine Yama Shinozohara, Kita Machi, Kobe.
- MacLeod, Rev. (D.D.) Duncan, 1907, EPM—15 Russell Sq., London, W. C. 1.
- MacLeod, Miss Ruth, 1934, EPM—Shinro, Tainan, Formosa.
- MacMillan, Rev. & Mrs. Hugh, 1924, PCC—Tansui, Formosa.
- Madden, Miss Grace, IND—99 Temmabashi Suji, 1-chome, Kita Ku, Osaka.
- Madden, Mr. & Mrs. M.B., 1895, IND—99 Temmabashi Suji, 1-chome, Kita Ku, Osaka Shi.
- Mann, Rt. Rev. Bishop & Mrs. J. C., 1905, 1908, CMS—303 Maeshinya Haruyoshi, Fukuoka.

- Marshall, Rev. & Mrs. D. F., 1923, EPM—Shinro, Tainan, Formosa
- Marshall, Mr & Mrs. George H., 1930, PE—St. Paul's University, Ikebukuro, Tokyo. (Tel. St. Paul's —Otsuka 404 & 1223).
- Martin, Rev. & Mrs. David P., 1923, 1929, PN—8 1-chome, Nishi Kitabatake, Sumiyoshi Ku, Osaka.
- Martin, Prof. (Ph.D.) & Mrs. J. V., 1900, 1914, IND—536 2-chome, Aotani, Nada Ku, Kobe
- Matthews, Rev. & Mrs. W.K., 1902, MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai. (Tel. Nishinomiya 620).
- Mauk, Miss Laura, 1915, EC—34 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546).
- Mayer, Rev. (D.D.) & Mrs. P.S., 1909, EC—500 1-chome, Shimo Ochiai, Yodobashi Ku, Tokyo
- McAlpine, Rev. James A., 1925, PS—Meiji Cho, Gifu Shi.
- McCaleb, Mr. J. M., 1892, IND—688 1-chome, Zoshigaya, Toshima Ku, Tokyo.
- McCall, Rev. & Mrs. C.H., 1908, ABCFM—Kusaie, Caroline Islands, South Seas.
- McConnell, Miss Alice, 1935, JRM—162 Kita Yoban Cho, Sendai. (Tel. 3315).
- McCoy, Rev. (D.D.) & Mrs. R. D., 1904, UCMS—354 Nakazato Machi, Takinogawa Ku, Tokyo. (Tel. Koishikawa 523).
- McCrory, Miss Carrie H., 1912, PN—Tomioka Cho, Otaru Shi Hokkaido.
- McDonald, Miss Mary D., 1911, PN—Tokyo Joshi Daigaku, Iogi Machi, 3-chome, Suginami Ku, Tokyo. (Tel. Ogi-kubo 2049).
- McGill, Miss Mary B., 1928, PE—Jizo, Kusatsu, Gumma Ken.
- McGrath, Miss Violet, 1928, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).
- McIlwaine, Rev. R. Heber, 1934, PFM—% L. W. Moore, Asahi Machi, Toyohashi Shi.
- McIlwaine, Rev. William A., 1919, PS—Box 330, Nashville, Tenn. (Until Sept. 1st).
- McKenzie, Mr. & Mrs. A.P., 1920, UCC—Kwansei Gakuin, Koto Mura, Nishinomiya.
- McKim, Miss Bessie, 1904, PE—532 Naka Machi, Mito Shi.
- McKim, Miss Nellie, 1915, PE—532 Naka Machi, Mito Shi.
- McKnight, Rev. & Mrs. W.Q., 1919, AECFM—13 Guki Cho, Sendai. (Tel. 3609; F. C. Sendai 9810).
- McLachlan, Miss A. May, 1924, UCC—Eiwa Jo Gakko, Nishi Kusabuka Cho, Shizuoka Shi. (Tel. 1417).
- McLeod, Miss Anna O., 1910, UCC—3045 East 5th St., Long Beach, Calif.
- McNaughton, Rev. & Mrs. R.E., 1928, IND—65 Suginami Cho, Hakodate, Hokkaido.
- McSparran, Dr. & Mrs. Joseph L., 1917, IND—100 Yamashita Cho, Yokohama. (Tel. 2-

- 4974) Office: 7 Nihon Odori, Naka Ku, (Tel. 2-3203) Telegrams: McSparran Yokohama).
- McWilliams, Rev. & Mrs. W.R., 1916, UCC—Nishikusabuka Cho, Shizuoka Shi.
- Merrill, Miss Katherine, 1924, ABCFM—65 Okaido, 3-chome Matsuyama.
- Meyers, Rev. (D.D.) & J. T., 1893, 1926, MES—113 Kunitomi, Okayama Shi.
- Mickle, Mr. & Mrs. J. J., 1921, MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shiga. (Tel. Nishinomiya 620).
- Miles, Miss Mary, 1921, PN—Hokuriku Jo Gakko, Kanazawa Shi.
- Millard, Mr. & Mrs. Francis R., 1929, SDA—171 Amanuma, 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2051).
- Mille, Miss Erma L., 1926, MM—Ogaki Shi, Gifu Ken.
- Miller, Miss Jessie M., 1935, MSCC—540 Ikebukuro, 1-chome, Toshima Ku, Tokyo.
- Miller, Rev. (D.D.) & Mrs. L.S. G., 1907, LCA—Kyushu Gakuin, Kumamoto.
- Mills, Rev. E.O., 1908, SBC—1041 Narutaki Cho, Nagasaki.
- Minkinen, Rev. & Mrs. T., 1905, LGAF—Kamii Iida, Nagano Ken.
- Monk, Miss Alice M., 1904, PN—156 Fifth Ave., New York City.
- Montgomery, Rev. & Mrs. W. E., 1909, EPM—Shinro, Tainan, Formosa.
- Moore, Rev. & Mrs. B. C., 1924, RCA—2 of 71 Kyomachi, 3-chome, Kurume Shi, Fukuoka Ken. (F. C. Fukuoka 20927).
- Moore, Rev. (D.D.) & Mrs. J. Wallace, 1890, 1893 (retired), PS—Hanazono Cho, Takamatsu, Kagawa Ken.
- Moore, Rev. & Mrs. Lardner W., 1924, PS—Asahi Machi, Toyohashi.
- Moran, Rev. & Mrs. Sherwood F., 1916, ABCFM—235 Shukugawa, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 3290).
- Morris, Rev. & Mrs. J. Kenneth, 1925, PE—102 Goshoden Cho, Murasakino, Kyoto Shi. (Tel. Nishijin 4300).
- Morris, Miss Kathleen, 1932, JRM—Haze, Higashimozu, Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).
- Morse, Rev. Father W. P. (S.S. J.E.), 1934, PE—379 Sakai, Musashino Machi, Tokyo Fuka.
- Mosimann, Rev. & Mrs. Otto, 1929, LM—17 Koyasu Machi, Hachioji Shi, Tokyo Fu.
- Moss, Miss Adelaide F., 1918, MSCC—604 Jarvis St., Toronto 5, Canada.
- Moss, Rev. Frank H., Jr., 1934, PE—St. Luke's Hospital, Tsukiji, Tokyo.
- Munroe, Rev. (D.D.) & Mrs. Harry H., 1905, 1906, PS—Takamatsu, Kagawa Ken.
- Murphy, Miss Gladys M., 1930, PCC—Lake Egmont, Halifax Co., N. S., Can.

Murray, Miss Edna B., 1921, PE—St. Margaret's School, Kugayama, 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2118).

Murray, Miss Elsa R., 1928, JFM—14 Umeda Machi, Kita Shichiban Cho, Sendai.

Musser, Mr. & Mrs. C. K., 1926, IND—357 Ikejiri, Setagaya Ku, Tokyo.

Myers, Rev. (D.D.) & Mrs. Harry W., 1897, 1898, PS—112 Yamamoto Dori, 4-chome,

Mylander, Miss Ruth, 1909, FMA—50 1-chome, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).

N

Naefe, Miss Alma C., 1935, ERC—168 Higashi Sanbancho, Sendai. (Tel. 4395).

Nash, Miss Elizabeth, 1891, (retired), CMS—Biwa Ku, Hamada Machi, Shimane Ken.

NATIONAL BIBLE SOCIETY OF SCOTLAND, 95 Yedo Machi, Kobe Ku, Kobe. (Tel. Sannomiya 2725; F. C. Osaka 11083).

NATIONAL SUNDAY SCHOOL ASSOCIATION OF JAPAN, 13 Nishiki Cho, 1-chome, Kanda Ku, Tokyo. (Tel. Kanda 2774).

Nelson, Pastor & Mrs. A. N., 1918, SDA—Showa Machi, Kimitsu Gun, Chiba Ken.

Nettleton, Miss Mary, 1929, PE—Jizo, Kusatsu, Gumma Ken.

Newbury, Miss Georgia M., 1921, PCC—Girls' School, Tansui, Formosa.

Newman, Rev. & Mrs. R. G., 1931, UCC—8-chome, Hisaya Cho, Nagoya.

Nichols, Rt. Rev. & Mrs. S. H., 1911, PE—Karasumaru Dori, Shimotachi Uri, Kyoto. (Tel. Nishijin 2372; F.C. Osaka 38079).

Nicholson, Miss Goldie, 1932, ABF—2 Nakajima Cho, Sendai. (Tel. 1192).

Nicholson, Mr. & Mrs. Herbert V., 1915, AFP—Higashi Haramachi, Mito Shi, Ibaraki Ken. (F. C. Tokyo 75981).

Nicodemus, Mr. & Mrs. F. B., 1916, ERC—69 Katahira Cho, Sendai. (Tel. 1930).

Niemi, Miss Tyyne, 1926, LGAF—Minami 14 Jo, Nishi 14-chome, Sapporo.

Noordhoff, Miss Jeane, 1911, RCA—Orange City, Ia., U.S.A.

Norman, Rev. (D.D.) & Mrs. Daniel, 1897 (retired), UCC—Karuzawa.

Norman, Rev. & Mrs. W. H. H., 1932, UCC—Nakatakajo Machi, Kanazawa.

Noss, Rev. & Mrs. George S., 1921, ERC—1505 Race St., Philadelphia, Pa., U. S. A.

Nothhelfer, Rev. & Mrs. Karl, 1929, LM—3 Horinouchi, Suginami Ku, Tokyo.

Nugent, Rev. & Mrs. Carl, 1920, ERC—308 Shinchiku, Higashi Dori, Yamagata.

Nuno, Miss Christine M., 1925, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5).

O

Ogburn, Rev. & Mrs. N. S., 1912, 1921, MES—%Bd. of Missions, M. E. Church South, 706 Church Street, Nashville, Tenn., U. S. A.

Oglesby, Mrs. J. M., 1931, PE—Karasumaru Dori, Shimotachiuri, Kyoto. (Tel. Nishijin 2372).

Olsen, Dr. & Mrs. Elmer H., 1935, SDA—171 Amanuma; 1-chome, Suginami Ku, Tokyo. Tel. Ogikubo 2051).

Oltman, Mr. & Mrs. Paul V., 1931, PN—% Mrs. J. B. Morton, 1405 41st St., Belview Heights, Birmingham, Ala., U. S. A.

Oltmans, Rev. (D.D.) & Mrs. Albert, 1886 (retired), RCA—2 Meiji Gakuin, Shirokane, Shiba Ku, Tokyo.

Oltmans, Miss C. Janet, 1914, RCA—Ferris Seminary, 173 Bluff, Yokohama. (Tel. Honkyoku 1870).

Ostrom, Rev. (D.D.) & Mrs. H. Conrad, 1911, PS—51 Shirahara, Nada Ku, Kobe.

Outerbridge, Rev. (S.T.D.) & Mrs. H. W., 1910, UCC—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai, Hyogo Ken (Telegrams: Wesleyana Nishinomiya) (Tel. Nishinomiya 620).

Oxford, Mr. & Mrs. J. S. 1910, MES—23 Kita Nagasaa Dori, 4-chome, Kobe.

P

Paine, Miss Margaret R., 1922, PE—Tozaimachi, Nishizu, Obamamachi, Fukui Ken.

Paine, Miss Mildred Anne, 1920, MEC—Aikei Gakuen, Motoki Machi, 1-chome, Adachi Ku, Tokyo. (Tel. Adachi 2815).

Palmer, Miss Helen M., 1921, PN—Wilmina Jo Gakko, Tamatsukuri, Higashi Ku, Osaka. (Tel. Higashi 3220).

Palmer, Miss M. E., 1936, JRM—162 Kita Yoban Cho, Sendai.

Palmore, Rev. & Mrs. P. L., 1922, MES—Honcho, Tokuyama Machi Yamaguchi Ken.

Parker, Mr. & Mrs. Kenneth A., 1930, UCC—Canadian Academy, Harada Mura, Kobe.

Parr, Miss Dorothy A., 1927, CJPM—86 Hyakken Machi, Maebashi Shi, Gumma Ken.

Patton, Miss Annie V., 1900, PS 37 Aoi Cho, Higashi Ku, Nagoya.

Patton, Miss Florence, D., 1895 (retired), PS—6-chome, 26 B, Okazaki, Aichi Ken.

Pawley, Miss Annabelle, 1915 & 1935, ABF—Soshin Jo Gakko, 1 of 8 Nakamaru, Kanagawa Ku, Yokohama. (Tel. Honkyoku 2176).

Peavy, Miss Anne R., 1923, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji, Osaka.

Peckham, Miss Caroline S., 1915, MEC—Sextonville, Wis., U.S.A.

Peet, Miss Azalia E., 1916, MEC—Webster, N. Y., U. S. A.

Penny, Miss Florence E., 1932, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8).

- Peters, Miss A. F.**, 1930, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5).
- Perkins, Mr. & Mrs. H. J.**, 1920, SDA—Box 133 College Place, Washington, U. S. A.
- Philipps, Miss E. G.**, 1901, SPG—108 Zoshigaya, Koishikawa Ku, Tokyo.
- Pickens, Miss Lillian O.**, 1918, FMA—50 1-chome, Maruyama Dori, Sumiyoshi Ku, Osaka. (Tel. Tengachaya 2989).
- Pider, Miss Myrtle Z.**, 1911, MEC—Tokyo Joshi Daigaku, Iogi Machi, 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2049).
- Piercy, Rev. & Mrs. H. Graham**, 1931, CHS—New Life Sanatorium, Obuse Mura, Kami Takai Gun, Nagano Ken.
- Pieters, Miss Johana A.**, 1904, RCA—Baiko Jo Gakuin, Shimonoseki Shi, Yamaguchi Ken.
- Pifer, Miss B. Catherine**, 1901, 1901, ERC—207 Azuma Machi, Nagasaki, Toshima Ku, Tokyo.
- Place, Miss Pauline**, 1916, MEC—Portland, Ind., U. S. A.
- Pond, Miss Helen M.**, 1923, PE—St. Luke's Hospital, Tsukiji Tokyo. (Tel. Kyobashi 6101-5).
- Pott, Rev. Roger P.**, 1935, SPG—234 Yamate Cho, Naka Ku, Yokohama.
- Potts, Miss Marion**, 1921, LCA—Kyushu Jo Gakuin, Kumamoto Shigai. (Tel. 2187).
- Powell, Miss L.**, 1934, MSCC—New Life Sanatorium, Obuse Mura, Kami Takai Gun, Nagano Ken. (Tel. Obuse 33).
- Powell, Miss Cecelia R.**, 1922, PE—10 Hoei Naka Machi, Fukui Shi, Fukui Ken.
- Powlas, Miss Annie**, 1919, LCA—Bd. of For Missions, 18 E. Mt. Vernon St., Baltimore, Md., U. S. A.
- Powlas, Miss Maud**, 1918, LCA—Jialen, Kengen Mura, Kumamoto Shigai.
- Powles, Rev. & Mrs. P. S. C.**, 1916, MSCC—Nishishiro Cho, 1-chome, Takata Shi.
- Pratt, Miss Susan A.**, 1892, WU—Kyoritsu Joshi Shingakko, 212 Bluff, Yokohama. Tel. 2-3003; F.C. Tokyo 778066).
- Preston, Miss Evelyn D.**, 1908, CMS—8 Chalbert St., London N. W. 8., England.
- Price, Rev. & Mrs. P. G.**, 1912, UCC—8-chome, Hisaya Cho, Nagoya Shi.

R

- Ramsay, Miss Margaret M.**, 1928, PCC—Taihoku, Formosa.
- Randall, Rev. & Mrs. A. E.**, 1930, AG—1000 Kita Shin Machi, Ikoma, Nara Ken.
- Ransom, Miss Mary H.**, 1901, PN—170 So. Marengo Ave., Pasadena, Calif.
- Ranson, Deaconess Anna L.**, 1904, PE—Isoyama, Fukuda Mura, Soma Gun, Fukushima Ken.
- Ray, Rev. & Mrs. Hermon S.**, 1934, SBC—41 Kago Machi, Koishikawa Ku, Tokyo.

- Ray, Rev. (D.D.) & Mrs. J. F.**, 1904, SBC—456 Senda Machi, Hiroshima Shi. (Sept.)
- Reed, Mr. & Mrs. J. P.**, 1921, 1926. MES—Kwansei Gakuin, Koto Mura, Nishinomiya Shingai. (Tel. Nishinomiya 620).
- Reeve, Rev. & Mrs. Warren S.**, 1927, 1923, PE—779 Hirano, Nagare Machi, Sumiyoshi Ku, Osaka.
- Reeves, Miss Virginia**, 1932, RCA—Ferris Seminary, 37 Bluff, Yokohama. (Tel. 2-1870).
- Reifsnider, Rt. Rev. (D.D.) & Mrs. C. S.**, 1901, PE—American Church Mission, Ikebukuro, Tokyo. (Tel. Otsuka 2400)
- Reischauer, Rev. (D.D., LL.D.) & Mrs. A. K.**, 1905, PN—Tokyo Joshi Daigaku, Iogimachi 3-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2049)
- Reiser, Miss A. Irene**, 1920, PN—Hokuriku Jo Gakko, Kanazawa Shi.
- RELIGIOUS TRACT SOCIETY**—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 4573)
- Rennie, Rev. William**, 1906, IND—37 Hitomi Cho, Hakodate Shi, Hokkaido.
- Rhoads, Miss Esther B.**, 1921, AFP—30 Koun Cho, Mita, Shiba Ku, Tokyo. (Tel. Mita 3390)
- Rhodes, Mr. & Mrs. E. A.**, 1919, IND—26 Karasawa, Naka Ku, Yokohama.
- Richardson, Miss Constance M.**, 1911, CMS—146 Koura Cho, 5-chome, Kita Sako Machi, Tokushima Shi.
- Richardson, Miss Helena**, 1929, JEB—Honmachi, Shimoichi Mura, Yoshino Gun, Nara Ken.
- Richert, Mr. & Mrs. Adolph**, 1930, 1924, IND—25 Josai-bashi, Fukuoka Shi.
- Riker, Miss Jessie**, 1904, PN—17 Miyajiri Cho, Yamada Shi, Ise.
- Riker, Miss Susannah M.**, 1926, PN—61 Naka 1-chome, Kitabatake, Sumiyoshi Ku, Osaka.
- Roberts, Miss Alice**, 1897 (retired), CMS—541 Ikebukuro, 1-chome, Toshima Ku, Tokyo.
- Roberts, Rev. & Mrs. Floyd L.**, 1929, ABCFM—Hartford Seminary, Hartford, Conn. U.S.A.
- Robertson, Miss Elvah A.**, 1905, IND—61 of 3 Azamitsu, Kyunoji Mura, Nakagawachi Gun, Osaka Fu.
- Robinson, Miss Amy**, 1936, PS—Nagahel Cho, 5-chome, Nagoya.
- Robinson, Mr. & Mrs. C. C.**, 1920, IND—% Canadian Academy, Harada Mura, Kobe.
- Robinson, Miss H. M.**, 1912, IND—8 3-chome, Otabako Cho, Minami Ku, Nagoya Shi.
- Roe, Miss Mildred**, 1927, YWCA—13 Nishiki Cho, 1-chome, Kanda Ku, Tokyo. (Tel. Kanda 3652)
- Rogers, Miss Margaret S.**, 1921, WU—% H. L. Willet, Willow Wade, Ambler, Pa., U.S.A.
- Rolfe, Lieut. Col. & Mrs. V. E.**, 1925, SA—17 2-chome, Jimbo Cho, Kanda Ku, Tokyo. Tel. Kanda 479, 2344)

Rorke, Miss M. Luella, 1919, UCC—96 Hoekami Cho, Fukui Shi, Fukui Ken.

Rose, Rev. & Mrs. Lawrence, 1934, PE—Shingakuin, Ikebukuro, Tokyo.

Rupert, Miss Nettie L., 1913, IND—Emmaus House, 161 Yamamoto Dori, 4-chome, Kobe.

Rusch, Mr. Paul S., 1926, PE—St. Paul's University, Ikebukuro, Tokyo.

Ryan, Miss Esther L., 1913, UCC—96 Hoekami Cho, Fukui Shi, Fukui Ken.

Ryder, Miss Gertrude E., 1903, ABF—51 1-chome, Denma Cho, Yotsuya Ku, Tokyo.

S

Sadler, Miss Neta, 1930, UCC—1126 College Ave., Brandon, Man., Canada.

Salonen, Rev. & Mrs. K., 1911, LGAF—Euseokatu, 31 Helsinki, Finland.

Sansbury, Rev. & Mrs. C. K., 1932, SPG—Seikokai Shingakuin, Toshima Ku, Tokyo.

Santee, Miss H. C., 1903, IND—Emmaus House, 161 Yamamoto Dori, 4-chome, Kobe.

Saunders, Miss Violet, 1931, UCC—R. R. No. 3, Thornton, Ont., Canada.

Saville, Miss Rose, 1925, JRM—27 Aoi-cho, Higashi Ku, Nagoya.

Savolainen, Rev. & Mrs. J. V., 1907, LGAF—1051 Minami 14 Jo Nishi 14-chome, Sapporo Shi.

Sawyer, Mr. Ray, IND—% Mr. Madden, 99 Temmabashisuji 1-chome, Kita Ku, Osaka.

Schaeffer, Miss Mabel R., 1921, PE—St. Paul's University, Ikebukuro, Tokyo.

Schell, Miss Naomi, 1921, SBC—(Sept.) % Goodwill Center, Tobata Shi, Fukuoka Ken. Tel. 840)

Schenck, Rev. & Mrs. H. W., 1931, IND—64-B Bluff, Yokohama. (Pastor, Yokohama Union Church).

Schereschewsky, Miss Caroline, 1910, PE—15 Kichijoji, Tokyo Fu.

Schilling, Rev. & Mrs. George W., 1920, LCA—Kyushu Gakuin, Kumamoto, (Sept).

Schneder, Rev. (D.D., LL.D.) & Mrs. D. B., 1887, ERC—1505 Race St., Philadelphia, Pa., U.S.A.

Schoonover, Miss Ruth, 1931, IND—4855 4-chome, Mabashi, Sugiyama Ku, Tokyo.

Schroer, Rev. & Mrs. Gilbert W., 1922, ERC—71 Osawakawara Koji, Morioka Shi, Iwate Ken. (Tel. 1217; F. C. Sendai 4984)

Schweitzer, Miss Edna M., 1912, EC—84 Sasugaya Cho, Koishikawa Ku, Tokyo. (Tel. Koishikawa 3546)

Scott, Rev. (D.D.) & Mrs. F. N., 1903, MEC—Chinzei Gakuin, Nagasaki. (F. C. Treasurer, Tokyo 48401; Personal, Fukuoka 4060).

Scott, Mr. & Mrs. R. W., 1931, PE—St. Paul's University, Ikebukuro, Tokyo.

- SCRIPTURE UNION OF JAPAN**
—4 Ginza, 4-chome, Kyobashi Ku, Tokyo. (Tel. Kyobashi 4573)
- Scruton, Miss M. Fern, 1926,** UCC—Baika Kindergarten, Ueda Shi, Nagano Ken. (Tel. 9).
- Searcy, Miss Mary G., 1920, MES**—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji, Osaka.
- Seiple, Rev. (Ph.D.) & Mrs. William G., 1905, ERC—4119** Hayward Ave., Baltimore, Md., U.S.A.
- Shacklock, Rev. & Mrs. Floyd, 1920, MEC—150** Fifth Ave, New York.
- Shafer, Rev. (Litt.D.) & Mrs. Luman J., 1912, RCA—Bd. of** Foreign Missions, 25 E. 22nd St., New York.
- Shannon, Miss Ida L., 1904,** MES—Hiroshima Jo Gakuin, Hiroshima Shi. (Tel. 506)
- Shannon, Miss Katherine, 1908,** MES—35 Nakayamate Dori, 4-chome, Kobe. (Tel. Fukiai 5158)
- Sharpless, Miss Edith F., 1910,** AFP—888 Tenno Cho, Mito.
- Shaver, Rev. & Mrs. I. Leroy, 1919, MES—10** Ichibancho, Matsuyama.
- Shaw, Rev. & Mrs. H. R., 1927,** PE—7 Shimo Ishibiki Cho, Kanazawa Shi.
- Shaw, Miss L. L., 1904, MSCC,** CLS—604 Jarvis St., Toronto 5, Canada.
- Shaw, Rev. (D.D.) & Mrs. R. D. M., 1907, SPG—1328** Ikebukuro, 3-chome, Toshima Ku, Tokyo.
- Shepherd, Miss K., 1910, SPG**—1543 Shinjuku, Hiratsuka Shi, Kanagawa Ken.
- Sheppard, Miss E., IND—12** 5-chome, Yamamoto Dori, Kobe.
- Shimmel, Miss Edith, 1935, TM**—1-3 Nakacho, Yotsuya Ku, Tokyo.
- Shipps, Miss Helen K., 1930,** PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5)
- Shirk, Miss Helen M., 1922,** LCA—337 Tera Machi, Haruyoshi, Fukuoka.
- Shively, Rev. (D.D.) & Mrs. B. F, 1907, UB—216** Muromachi, Imadegawa Agaru, Kyoto.
- Shore, Miss S. G., 1921, MSCC**—Kyomachi, Gifu.
- Simeon, Miss R. B., 1919, IND**—511 1-chome, Uenomaru, Akashi Shi, Hyogo Ken.
- Simons, Miss Marian, 1930,** MEC—591 Sheridan Ave., Ypsilanti, Michigan, U.S.A.
- Singleton, Mr. & Mrs. Leslie, 1921, EPM—15** Russell Sq., London, W.C.1, England.
- Sipple, Mr. & Mrs. Carl S., 1930,** 1928, ERC—61 Kozenjidori, Sendai (Tel. 3687).
- Sisters of the Community of the Epiphany, 360** Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Skiles, Miss Helen, 1922, PE—8** Kwarada, Matsugasaki Muira, Kyoto Fu.
- Smith, Miss Eloise G., 1930,** MEC—Fukuoka Jo Gakko, Fukuoka Shi.

- Smith, Miss E., 1926, SPG—5-A Naka Yamate Dori, 3-chome, Kobe Shi.
- Smith, Rev. & Mrs. H. E., 1927, AG—Nishi Iru, Koyama Ono Cho, Kitaoji, Muromachi, Kyoto Shi.
- Smith, Miss Harriet P., 1929, ERC—33 Uwa Cho, Komegafukuro, Sendaai. (Tel. 2544)
- Smith, Miss I. Webster, 1917, JEB—Sunrise Home, Okuradani, Akashi, Hyogo Ken.
- Smith, Miss Janet C., PN—Hokusei Jo Gakko, Minami 5 Jo, Nishi 17-chome, Sapporo Shi.
- Smith, Rev. & Mrs. John C., 1929, PN—Komatsubara Dori, Wakayama Shi.
- Smith, Miss Marie, AG—Nishi Iru, Koyama Ono Cho, Kitaoji, Muromachi, Kyoto Shi.
- Smith, Rev. & Mrs. P. A., 1912, PE—Hikone, Shiga Ken. (F. C. Osaka 41754)
- Smith, Mr. & Mrs. Roy, 1903, 1910, MES—34 Ikuta Cho, 4-chome, Kobe.
- Smyser, Rev. M. M., 1903, IND—Yokote Machi, Hiraka Gun, Akita Ken. (F. C. Sendai 5183)
- Smyth, Brigadier Annie, 1906, SA—17 2-chome, Jimbo Cho, Kanda Ku, Tokyo. (Tel. Kudan 479, 2344)
- Smythe, Rev. (D.D.) & Mrs. L. C. M., 1913, 1916, PS—Box 330, Nashville, Tenn.
- Soal, Miss A. A., 1917, JEB—72 Chimori Cho, 2-chome, Suma Ku, Kobe.
- Spackman, Rev. & Mrs. H. C., 1922, PE—American Church Mission, Ikebukuro, Tokyo.
- Spencer, Miss Gladys G., 1921, PE—46 Tera Machi, Aomori Shi.
- Spencer, Rev. (D.D.) & Mrs. R. S., 1917, MEC—21 Kego Hondori, 1-chome, Fukuoka Shi. (F. C. Fukuoka 16069)
- Spencer, Rev. & Mrs. V. C., 1913, 1932, MSCC—3 Higashi Kataha Machi, 3-chome, Nagoya Shi. (F. C. Nagoya 20297, Canada Eikyokai Mission).
- Sprowles, Miss A. B., 1906, MEC—4 Aoyama Gakuin, Tokyo. Tel. Aoyama 2011)
- Stanfield, Miss Isobel, 1932, JRM—Haze, Higashimozu Mura, Sempoku Gun, Osaka Fu. (Tel. Fukuda 8)
- Staples, Miss Marie M., 1914, UCC—69 Agatamachi, Nagano. (Tel. 1789)
- Staples, Mrs. Minnie L., 1912, CN—Nishinotoin, Gojo Sagaru, Kyoto.
- Starkey, Miss Bertha F., 1910, MEC—Severance Hospital Compound, Seoul, Korea.
- Starr, Dr. & Mrs. Paul V., 1933, SDA—171 Amanuma, 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2051)
- Start, Dr. R. K., 1930, MSCC—(Oct.) New Life Sanitorium, Obuse, Kami Takai Gun, Nagano Ken. (Tel. Obuse 33)
- Staveley, Miss J. Ann, 1928, CMS—60 Aioi Cho, 1-chome, Otaru Shi, Hokkaido.

Stegeman, Rev. (D.D.) & Mrs. H. V. E., 1917, RCA—Ferris Seminary, 37 Bluff, Yokohama. (Tel. 2-1870)

Stevens, Miss C. B., 1920, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka.

Stevens, Dr. & Mrs. Eugene, 1930, PCC—Mackay Memorial Hospital, Taihoku, Formosa.

Stewart, Rev. & Mrs. S. A., 1906, 1898, MES—Genzan, Korea.

Stirewalt, Rev. (D.D.) & Mrs. A. J. (absent), 1905, LCA, CLS—303 Sanchome, Hyakunin Machi, Yodobashi Ku, Tokyo. (Tel. Yotsuya 5853)

St. John, Mrs. Alice C., 1913, PE—St. Luke's Hospital, Tsukiji, Tokyo. (Tel. Kyobashi 6101-5)

Stockdale, Miss Katherine F., 1934, SPG—8 Sakae Cho, Shiba Ku, Tokyo.

Stokes, Miss K., 1922, SPG— $\frac{1}{2}$ SPG, 15 Tuffin St., London, S.W. 1.

Stone, Rev. & Mrs. A. R., 1926, 1925, UCC—33 Minami Agata Machi, Nagano.

Stott, Rev. & Mrs. J. D., 1930, MES—22 Sasa Machi, Uwajima, Ehime Ken.

Stoudt, Mr. & Mrs. O. M., 1917, ERC—15 Nishiki Cho, Sendai. Tel. 2628)

Stowe, Miss Grace H., 1908, ABCFM—Kobe Jo Gakuin, Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-5)

Stowe, Miss Mary E., 1908, ABCFM—Kobe Jo Gakuin,

Okadayama, Nishinomiya. (Tel. Nishinomiya 2264-5)

Stranks, Rev. & Mrs. C. J., 1928, SPG—2 of 1158 Kaketa, Mikage Machi, Kobe Shigai

Strong, Rev. G. N., 1926, SPG—Meichisan (Naikayama), Shimonoseki.

Strothard, Miss Alice O., 1914, UCC—Eiwa Jo Gakko, Nishikusabuka, Shizuoka Shi, Shizuoka Ken. (Tel. 1417)

Stubbs, Rev. & Mrs. David C., 1935, MES—Palmore Inst., 23 4-chome, Kitanagasa Dori, Kobe.

Summers, Miss Gertrude, 1931, PE—St. Agnes' School, Muro-machi, Shimotachi Uri, Sagaru, Kyoto. (Tel. Nishijin 330)

Suttle, Miss Gwen, 1928, UCC—Eiwa Jo Gakko, Atago Cho, Kofu, Yamanashi Ken. (Tel. 2591).

T

Tanner, Miss K., 1911, SPG—Koran Jo Gakko, 358 Sanko Cho, Shirokane, Shiba Ku, Tokyo.

Tapson, Miss Minna, 1888 (retired), CMS—Garden Home, 3-chome, Ekota Machi, Nakano Ku, Tokyo.

Tarr, Miss Alberta, 1932, MES—Hirosima Jo Gakuin, Hirosima Shi.

Taylor, Miss Erma M., 1913, MEC—9 Naka Kawagecho, Hirosaki.

Taylor, Miss Isabel, 1931, PCC—Tansui, Formosa.

- Taylor, Mrs. Mary, 1912, IND—Box 328, Sannomiya P. O., Kobe.
- Taylor, Miss Minnie, 1910 (retired), RCA—3 Oura, Higashi Yamate Machi, Nagasaki.
- Teague, Miss Carolyn M., 1912, MEC— $\frac{c}{o}$ Bd. of For. Miss. M. E. Ch., 150 Fifth Ave, New York.
- TerBorg, Rev. & Mrs. John, 1922, RCA—Meiji Gakuin Mita, Shiba Ku, Tokyo. (Tel. Takanawa 3666).
- Tetley, Miss Winifred, 1930, JEB—55 Gower St., London W.C.1, England.
- Tharp, Miss Elma R., 1918, ABF—34 of 62 Hayashi Cho. Koishikawa Ku, Tokyo. (Tel. ABF Office, Kanda 3115).
- Thede, Rev. & Mrs. Harvey, 1920, EC—Blue Earth, Minn., U.S.A.
- Thomas, Miss Grace E., 1931, CJPM—9 Kent Road, Bristol, England.
- Thomas, Miss Helen, 1936, AFP—14 1-chome, Mita Dai-machi, Shiba Ku, Tokyo.
- Thomas, Miss Irene, 1934, JRM 162 Kita Yoban Cho, Sendai. Tel. 3315).
- Thomas, Rev. Winburn T., 1933, PN—7 of 1 Tanaka Asukai Sho, Kyoto.
- Thompson, Miss Fanny L., 1905, CMS—33 Taisho Machi, 3-chome, Omuta Shi.
- Thoren, Miss Amy, 1925, JEB—Matsuzaka Shi, Mie Ken.
- Thorlaksson, Rev. & Mrs. S. O., 1916, LCA—33 7-chome, Kamitsutsui Dori, Fukiai Ku, Kobe.
- Thornton, Rev. & Mrs. S. W., 1930, OM—Kamigawara, Sanda Cho, Hyogo Ken
- Thurston, Mr. & Mrs. C. F., 1927, SDA—171 Amanuma, 1-chome, Suginami Ku, Tokyo. (Tel. Ogikubo 2051).
- Topping, Miss Helen F., 1911, IND—Andover-Newton Theological School, Newton Center, Mass., U.S.A.
- Topping, Rev. & Mrs. Henry, 1895 (retired), ABF—303 3-chome, Hyakunin Machi, Yodobashi Ku, Tokyo. (Tel. Yotsuya 5853).
- Topping, Rev. & Mrs. Willard F., 1923, 1921, ABF—69 Shimotera Machi, Himeji.
- Torbeth, Miss Isabel, 1928, JRM—162 Kita Yoban Cho, Sendai. (Tel. 3315).
- Towson, Miss Manie, 1917, MES—Morino Cho, Kanaya, Nakatsu Shi.
- Towson, Rev. W. E., (retired), 1890, MES—Morino Cho, Kanaya, Nakatsu Shi.
- Tracy, Miss Mary E., 1903, WU Kyoritsu Jo Gakko, 212 Bluff, Yokohama. (Tel. 2-3003).
- Tremain, Rev. & Mrs. Martel A., 1927, PN—Nokkeushi Kitamino Kuni, Hokkaido.
- Tristram, Miss Katherine S., 1888 (retired), CMS—Poole Girls' High School, Katsuyama Dori, 5-chome, Higashinari Ku, Osaka. (Tel. Ten-noji 290).

Troughton, Mr. & Mrs. H. W.
F., 1934, IND—155 Umemoto
Cho, Hirano, Kobe.

Trott, Miss Dorothea E., 1910,
SPG—8 Sakae Cho, Shiba
Ku, Tokyo.

Trout, Miss Jessie M., 1921,
UCMS—475 Kami Kitazawa,
2-chome, Setagaya Ku, To-
kyo. (Tel. Matsuzawa 2901).

Tumlin, Miss Mozelle, 1923,
MES—Bd. of Mission, 706
Church St., Nashville, Tenn.,
U. S. A.

Tweedie, Miss E. Gertrude,
1903, UCC—274 Sogawa Cho,
Toyama Shi, Toyama Ken.
(Tel. 2126).

U

Uttey, Miss Irene C., 1933, CMS
—8 Sakae Cho, Shiba Ku,
Tokyo.

UPPER CANADA TRACT SO-
CIETY, 4 Ginza 4-chome,
Kyobashi Ku, Tokyo. (Tel.
Kyobashi 4572).

Uusitalo, Miss Siiri, 1903, LG
AF—1633 Ikebukuro, 3-cho-
me, Toshima Ku, Tokyo.

V

VanKirk, Miss Anne S., 1921,
PE—St. Barnabas' Hospital,
66 Saikudani Cho, Tennoji
Ku, Osaka. (Tel. Tennoji
3828).

Verry, Miss Hazel P., 1918, IND
—600 Lexington Ave., New
York, N.Y., U.S.A.

Viall, Rev. Father, (S.S.J.E.)
Kenneth L. A., 1935, PE—
379 Sakai, Musashino Machi,
Tokyo Fu.

Vinall, Mr. & Mrs. G. H., 1929,
BS—95 Yedo Machi, Kobe.
(Tel. Sannomiya 2725; F. C.
Osaka 11083).

Vories, Mrs. J. E., 1914, OB—
Omi-Hachiman.

Vories, Mr. & Mrs. John, 1933,
OB—Omi Brotherhood, Omi-
Hachiman.

Vories, Mr. (LL.D.) & Mrs. W.
M., 1905, 1919, OB—Omi-
Hachiman (Tel. Omi-Hachi-
man 456; F. C. Omi Sales
Co., Osaka 5434).

Voules, Miss J., 1913, SPG—56
Yukino Gosho Cho, Minato
Ku, Kobe.

W

Wagner, Miss Dora A., 1913,
MEC—Iai Jo Gakko, Hako-
date.

Wagner, Rev. & Mrs. H. H.,
1918, FMA—468 North Ave.
52, Los Angeles, Calif., U.S.A.

Wainwright, Rev. (M.D., D.D.)
& Mrs. S. H., 1888, MES,CLS
—2 Aoyama Gakuin, Shibuya
Ku, Tokyo.

Wait, Mr. R. T., 1933, JEB—
792 Oaza Sono, Gobo Cho,
Wakayama Shi, Wakayama
Ken.

Walker, Mr. & Mrs. F. B., 1903,
SPG—5 Nakayamate Dori, 3-
chome, Kobe.

Walker, Miss M. M., 1931,
MSCC—604 Jarvis St., To-
ronto 5, Canada.

Waller, Rev. (D.D.) & Mrs. J.
G., 1890, MSCC—604 Jarvis
St., Toronto 5, Can.

- Waller Rev. W. W., 1929, MSCC
—Baba Cho, Ueda Shi, Naga-
no Ken.
- Walling, Miss C. Irene, 1930,
PN—Joshi Gakuin, Kami Ni-
bancho, Kojimachi Ku, To-
kyo. (Tel. Kudan 1175).
- Walser, Rev. & Mrs. T. D., 1916,
PN—19 of 9 Tsuna Machi,
Mita, Shiba Ku, Tokyo.
- Walsh, Rt. Rev. (D.D.) & Mrs.
Gordon J., 1913, CMS—553
Nishi 8-chome, Minami 12
Jo, Sapporo Shi, Hokkaido.
- Walvoord, Miss Florence C.,
1922, RCA—25 E. 22nd St.,
New York
- Warner, Rev. & Mrs. Paul F.,
1924, MP—43 Chokyuji Ma-
chi, Nagoya. (Tel. East 87).
- Warren, Rev. & Mrs. C. M.,
1899, ABCFM—% ABCFM, 14
Beacon St., Boston, Mass.,
U. S. A.
- Warren, - Rev. & Mrs. F. F.,
1925, FMA—303 West Dravus
St., Seatle, Wash., U. S. A.
- Watkins, Miss Elizabeth T.,
1929, IND—Seinan Gakuin,
Nishijin Machi, Fukuoka Shi.
(Tel. 3170).
- Watts, Rev. & Mrs. F. E., 1926,
IND—Seaman's Institute, 109
Ito Machi, Kobe. (Tel. San-
nomiya 3433).
- Watts, Rev. & Mrs. H. G., 1927,
MSCC—Suido Machi, Niigata
Shi, Niigata Ken. (F. C. Na-
gano 4180).
- Webber, Mr. (Ph.D.) & Mrs.
Perry A., SDA—Showa Ma-
chi, Kimitsu Gun, Chiba
Ken.
- Weidner, Miss Sadie Lea, 1900,
MM—Ogaki, Gifu Ken.
- Weighton, Mr. R. G. P., 1933,
EPM—Presbyterian Middle
School, Tainan, Formosa.
- Weir, Miss Mildred, 1935, PCC
—Taihoku, Formosa.
- Wells, Miss Lillian A., 1900, PN
13 Noda Machi, Yamaguchi
Shi.
- Wengler, Miss Jessie, 1920, AG
—20 Oiwake Cho, Hachioji
Shi, Tokyo Fu.
- Whewell, Miss Elizabeth A.,
1928, MM—Ogaki, Gifu Ken.
- White, Miss Anna Laura, 1911,
MEC—Kassui Jo Gakko, Na-
gasaki. (Tel. 1416).
- White, Miss Sarah G., 1931, PE
St. Luke's Hospital, Tsukiji,
Tokyo. (Tel. Kyobashi 6101-
5).
- Whitehead, Miss Dora, 1927,
IND—5929 Oi Ito Machi, Shi-
nagawa Ku, Tokyo.
- Whitehead, Miss Mabel, 1917,
MES—% M. E. Ch. So., 706
Church St., Nashville, Tenn.,
U. S. A.
- Whiting, Rev. & Mrs. M. M.,
1912, UCC—Kwansei Gakuin,
Koto Mura, Nishinomiya,
Hyogo Ken.
- Wiley, Miss Alma P., 1934, CN
—Nishinotoin, Gojo Sagaru,
Kyoto Shi.
- Wilkey, Rev. & Mrs. J. Douglas,
1930, PCC—701-9 Bay St.,
Toronto, Canada.
- Wilkinson, Mr. & Mrs. S. S.,
1916, JEB—23 Tsuyama Cho,
2-chome, Kobe.
- Williams, Miss A., 1934, SPG—
56 Yukino Gosho Cho, Mi-
nato Ku, Kobe.

- Williams, Miss Agnes S., 1916, CMS—Poole Girls' School, Katsuyama Dori, 5-chome, Higashinari Ku, Osaka. (Tel. Tennoji 290).
- Williams, Miss Anna Belle, 1910, MES—Lambuth Jo Gakuin, Ishigatsuji Cho, Tennoji Ku, Osaka. (Tel. Minami 1475).
- Williams, Mr. F. T., 1929, JEB—Sunrise Home, Okuradani, Akashi, Hyogo Ken.
- Williams, Miss H. R., 1916, PE—St. Agnes' School, Muro-machi, Shimotachiuri, Sagaru, Kyoto. (Tel. Nishijin 330).
- Wilson, Miss Dorothy, 1935, JRM—162 Kita Yoban Cho, Sendai. (Tel. 3315).
- Wilson, Miss Eleanor, 1925, ABCFM—Kusaie, Caroline Islands, South Seas.
- Winther, Rev. & Mrs. J. M. T., 1899, LCA—15 Gokurakuji Cho, Fukuoka.
- Winther, Miss Maya, 1928, LCA—217 Nakanohashi Koji, Saga Shi.
- Wolfe, Miss Evelyn M., 1920, MP—% J. H. Lucas, Woodward, Wheeling, W. Va., U. S. A.
- Wood, Miss V., 1933, SPG—Shoin Jo Gakko, Aodani Cho, 3-chome, Kobe.
- Woodard, Rev. & Mrs. William P., 1921, ABCFM—Shukugawa, Nishinomiya, Hyogo Ken. (Tel. Nishinomiya 3290).
- Woodd, Rev. & Mrs. Frederick H. B., 1933, CMS—61 Asahi Machi, 2-chome, Sumiyoshi Ku, Osaka.
- Woodward, Rev. & Mrs. Stanley C., 1930, 1932, CMS—487 Asagaya, 3-chome, Suginami Ku, Tokyo.
- Woodworth, Rev. & Mrs. H. F., 1911, UCC—Kwansei Gakuin, Koto Mura, Nishinomiya Shigai.
- Woodworth, Miss Olive F., 1928, EB—102 Umemoto Cho, Kobe.
- Woolley, Miss Alice D., 1925, IND—% B. B. K. Argall, Hill Pharmacy, Tor Hotel Road, Kobe.
- Woolley, Miss Katherine, 1912, SPG—Koran Jo Gakko, 385 Sanko Cho, Shirokane, Shiba Ku, Tokyo.
- Wordsworth, Miss R., 1910, SPG—1489 Samukawa, Chiba Shi.
- Worthington, Miss Honoria J., 1899 (retired), CMS—1083 Midori Cho, Hiroshima Shi.
- Wraight, Miss Marion, 1933, JRM—18 Nijikki Cho, Ushigome Ku, Tokyo.
- Wright, Miss A. H., 1896, IND—635 Shimo Tatsuda, Kurokami Cho, Kumamoto Shi. (Tel. 488).
- Wright, Miss Phyllis, 1935, JRM—162 Kita Yoban Cho, Sendai. (Tel. 2315).
- Wright, Rev. & Mrs. R. C., 1927, UCC—Takaoka Shi.

Y

- Yates, Rev. N. P., 1906, IND—Taito, Formosa.
- Young, Dr. L. L., 1905 (Korea), 1927 (Japan), PCC—Naga-

mine Yama, Shinahara, Kitamachi, Kobe. (Mrs. Young absent).

Young, Rev. & Mrs. T. A., 1912, 1905, UCMS—⁶²UCMS, Missions Bldg., Indianapolis, Ind., U.S.A.

Zaugg, Rev. (Ph.D., D.D.) & Mrs. E. H., 1906, ERC—162 Higashi Sanban Cho, Sendai. (Tel. 3678).

Zoll, Mr. Donald, 1933, PE—9 Motokaji Cho, Sendai.

Z

Zander, Miss Helen R., 1928, RCA—Ferris Seminary, 178 Bluff, Yokohama.

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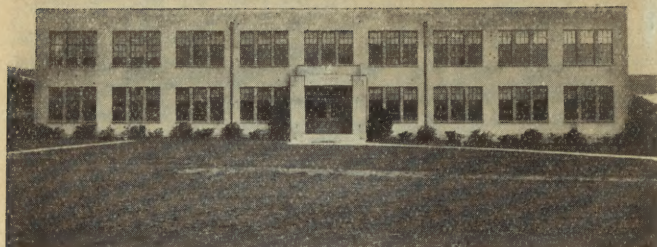
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